

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

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NEW SERIES
VOLUME XXXVII. No. 14

Who's Who and What's What

Dr. G. M. Savage, President Emeritus of Union University, recently suffered a paralytic stroke. He has taught for 65 years.

Old Gent (to Negro boy): "What is your name, little fellow?"—Negro boy: "Well, boss, everywhere Ah goes dey gives me a new name, but my maiden name was Moses."

A few years ago Baptists took to imitating other folks by putting an amen at the conclusion of every song. Now some of the other folks are turning away from it as a "bore."

Editor V. I. Masters in a recent Western Recorder editorial brings out the fact that Georgetown College in Kentucky which now has for president a man baptized by a Campbellite church, was founded by Baptists to overcome the bad effects of Campbellism in Kentucky.

As we started out for a short drive a few days ago, she who has been with me these years, said look at that steel frame. It looks as if it were close up to the house, over whose top we saw it. But I had walked the distance between the two. They were several hundred yards apart. It was a very natural "optical illusion." And so we thought of some of the brethren who undertake to tell us of the rapid succession of events connected with the Lord's return. These are future events, perhaps distant events, and just the way they come to pass is not easy to describe in detail with exactness. Wait and see. And we thought, too, of our friends the geologists and the near geologists who tell you the ages of the rocks, and all that sort of thing. There is plenty of room for optical illusions.

The editor was met at the train, Grenada, Saturday afternoon by Rev. Harvey Gray who had planned a fifth Sunday meeting for the association, in which we had promised to participate. At his home near Providence church was dispensed by him and his wife and two little boys most Christian hospitality. That evening we preached at the nearby church to a fair Saturday night congregation. And at home we prolonged the conversation till it was near Sunday. The next morning the rain set in and stretches of mud roads prevented the people from coming to the church. We had planned also to preach at Grenada at night, but when the rain broke up the all-day meeting in the county we turned our faces homeward. Brother Gray and his consecrated wife have rendered a fine service in Grenada County. He has in the past been in charge of some strong churches and has done good work as a teacher. He has promised to give Record readers some account of experiences in a country pastorate. We invite other country pastors to do the same.

Telegram on Monday says: "The revival meeting in the Cleveland Baptist Church closed Sunday night. Dr. W. C. Boone of Jackson, Tenn., preached and Mr. W. E. Farr of Cleveland led the singing. The fine spiritual messages touched many hearts, and souls were saved. Thirty-five were added to the church, bringing the number of additions during the month of March up to forty-seven. I. D. Eayenson, Pastor."

Pastor D. A. McCall welcomed four into the Philadelphia church in the past two Sundays.

Buffalo Avenue Church, Tampa, Fla., has voted to expell any member who drinks or sells whiskey as a beverage.

Dr. J. S. Riser preaches the commencement sermon for Buena Vista High School April 7. Dr. D. E. Guyton delivers the address on the 10th.

Pastors—why drive your car? Why pay railroad fare? When an announcement and a few calls will enable you to possess a round trip ticket to Memphis for the S. B. C.

Southwest Mississippi Baptist Pastors' Conference at McComb includes Devotional by F. W. Gunn, quarterly reports by all pastors, Bible Study by P. S. Rogers, Sermon by W. F. Hutson, Demonstration by V. B. S. Boys and Girls, Why Every Church Should Have a Vacation Bible School by Mrs. J. H. Wilson, Open Discussion led by Eugene Farr, The Coming Southern Baptist Convention by W. W. Kyzar.

Dr. Everett Gill, Southern Baptist representative in Europe, thinks Hitler is a ruthless dictator. He says recently when a government representative went to order certain Protestant clergymen to put the swastika above every church altar, as he mounted the platform to speak the preachers broke out into singing Luther's reformation hymn and continued for two hours. The government representative never got a chance to speak.

Dr. J. W. Cammack says in The Religious Herald that the Judge of Police Court in his city of Danville gave as his reason for voting for the repeal of the eighteenth amendment that it would "promote temperance." The arrests for drunkenness in that city per 1,000 population have increased over 100% within a year after repeal. Even the Times-Dispatch of Richmond, a wet daily, says that the increase in drunkenness since repeal in Virginia is "distinctly disconcerting."

The First Baptist Church of Jackson had a splendid B. T. U. Training School the week of March 25-29 under the leadership of Mr. W. L. Day, Religious Educational Director of the Church, with the following teachers: Senior B. Y. P. U. Administration, W. L. Day; Investments In Christian Living, W. G. Mize; The Meaning of Church Membership, Mrs. G. A. Carothers; Junior-Intermediate Leader's Manual, Mrs. R. E. Morgan, assisted by Mrs. E. L. Herring; Junior B. Y. P. U. Manual, Mrs. Ray Stennett and Miss Mary Nell Austin. Throughout the week several inspirational speakers brought helpful messages, Mrs. W. G. Mize, Rev. Wayne Alliston, and Rev. L. W. Ferrell. The average attendance for the week was 109, on the last night there were 106 present; these taking the examination. At the close of the study and examination period on Friday night, a general meeting of all classes was held, at which time an opportunity was given for testimonies, re-dedication and re-consecration of lives to the Master for more active and definite service in His kingdom. The meeting closed with several professions of faith. This was truly a week of TRAINING FOR CHRISTIAN SERVICE. Out of this meeting came a Personal Worker's Group which will meet thirty minutes each Wednesday night before the regular prayer meeting service.

Pastor E. H. Westmoreland of Leland recently delivered three lectures on the Life of Christ to the students at Blue Mountain College.

Dr. M. E. Dodd preaches the commencement sermon for Eastern Theological Seminary, Philadelphia.

Pastor T. W. Talkington writes from Crystal Springs: "Mr. Wilds has just closed the greatest B. T. U. Training School we have ever had here. Out of 107 enrolled in the B. T. U. 97 have taken the examinations. One hundred per cent of the Intermediates and Juniors took the examinations."

One pastor writes that one member of his church out of his tithe allowed him to use enough of the money to pay the gas and oil bill for another member to canvass the church for subscriptions to the Baptist Record. Result, at least 75% of the families in the church are now getting the Record. What man has done man can do.

New Albany: I wish to express my special appreciation of E. K. Cox' and L. D. Posey's messages from time to time. Also the pages Who's Who and What's What, Sparks and Splinters. The Record is much improved, enjoy every paper; glad Goodrich is increasing the circulation. The church people need it badly. An appreciative reader—Mrs. W. A. Bratton.

Brother Jas. A. Bryant preaches to country churches in Walthall County. Soon we shall publish a message from him about the country church. He has 1,000 members in his three churches, preaches three times on three Sundays, gives a tenth of his gross income. He says, "If the Lord will give me strength and something to eat and money to buy gasoline, I expect to enlist or dismiss every one of these members." He has begun in the right way by getting them to read the Record.

Pastor R. K. Corder of Picayune says: "Everything is going fine in our church. Mrs. Corder has been given back to us after seven weeks of illness in the Baptist Hospital in New Orleans. Thank God for a house of healing like our own in New Orleans. Southern Baptists should be thankful for Dr. Bristow with his wisdom, judgment and consecration to God at the head. We have just closed a B. T. U. study course, giving about 65 awards. We are beginning a Sunday school study course April the first, to continue for four weeks."

Paul spent a good part of his life as an apostle in saving the early Christians from the Judaizers. Some of the so-called Christian ministers of today are making an effort to blend Judaism and Christianity. The people that advise Christians to observe the Jewish day of atonement need Paul's rebuke where he says to the Galatians: "O foolish Galatians, who did bewitch you before whose eyes Jesus Christ was openly set forth crucified . . . are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? . . . But now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments wherunto ye desire to be in bondage over again? Ye observe days and months and seasons and years, I am afraid of you lest by any means I have bestowed labor upon you in vain."

Sparks and Splinters

We are sorry to learn that Rev. I. P. Randolph of New Albany is in the hospital seriously ill.

"Lincoln's Gettysburg address . . . consisted of only 266 words of which 192 are of one syllable."—N. Y. Times.

May the Lord have mercy on us: The Watchman-Examiner says "there are Baptist churches whose lecture rooms are more crowded at dances than at prayer meetings!"

The pastor of a country church told us recently that he induced his church to adopt a budget for this year, a thing they had not done before. In the first month they paid him more than they did the whole of last year. Verbum sap.

Blue Mountain College will have Dr. J. N. McMillin for the preacher of commencement sermon May 26. He was once pastor at Blue Mountain. The baccalaureate address to the graduating class will be made by Judge Jno. W. McCall of Memphis.

Here's a picture for you: The devil is gripping a modernist preacher with his big hand around the preacher's neck, whose tongue is being choked out and his eyes popping from his head, and as the devil squeezes him the preacher is saying, "There is no such thing as the devil."

It is said that Horace Greely, who like most of the great men of his day, wrote a terrible hand, one day left some blank paper on the top of his desk. In his absence some flies walked across the paper—and the printer took the "copy" and set it up! Well, we've seen some "copy" that looked like that but we haven't found a printer of such extraordinary ability. Usually the editor has to guess. If he misses, it's his hard luck.—Word and Way.

Catholics having failed to have Mr. Josephus Daniels removed as Ambassador to Mexico, or to get President Roosevelt and Secretary Hull involved in a muddle with that country about the government's treatment of Catholics, are now angered, and are threatening vengeance against the President and Mr. Hull. Archbishop Culey made a speech at Baltimore recently in which the President and Mr. Hull. Archbishop Curley would voice their protest at the polls. Now, now, Mr. Curley, don't you know that there are not half of 20 million Catholics voters in this country. If there had been we would have had a Catholic president before this.

Dr. C. O. Johnson, pastor Third Church, Saint Louis, will preach the sermon and deliver the commencement address at the Baptist Bible Institute on May 9th.

A pastor uncomplainingly revealed to us some time ago that his church last year paid more to the visiting minister who helped them in a revival than they paid him for a year's work. As a rule churches do not pay the visiting minister too much, but they certainly allow the pastor to suffer in some cases.

The famous Keeley Institute, at Dwight, Ill., which was familiar to the alcoholic generations which preceded prohibition, is back again doing a big business. In olden days, people used to club together to send some poor victim of the liquor lie there to get himself together. Many people returned greatly benefitted. In 1920, the Keeley Institute sold its medical plant and its hotel to the United States Government for a veterans' hospital. At that time the institution had four patients. Now it has opened ten branches and had 723 patients in 1934. There were 516 patients in 1933, which gives some idea of the way the number is mounting.—Ex.

After Jesus had recommissioned Peter that morning on the shores of Galilee after His resurrection, and had said to Peter again "Follow Me," Peter turned and saw John following and said, "And what shall this man do." Jesus replied, "If I will that he tarry till I come, what is that to thee? follow thou me." Somehow this comes to mind when we hear one say "I will give so much, if others will do the same." Or, "what are other people giving?" Primarily religion is just between us and the Lord, and the man who is measuring his service by that of somebody else, or conditioning it upon what another is doing, has lost the motive in religious service.

And now the State of Mississippi comes in for severe censure and you may look to see it in many of the news magazines. To our mind there is no excuse for the facts recently brought to light by the visit of the Governor to the state prison farm. It is his duty to investigate prisoners who have been in for ten or more years and have apparently been forgotten. He found in a recent visit to the Parchman farm a negro who had been there for fifteen years, and for fourteen years the magistrate who sent him there is said to have known that the negro is innocent of the crime for which he was sentenced. He himself acknowledges it and says he has done nothing to help the negro recover his liberty. How can a man sleep at night with such guilt on his soul?

Prof. Chester Swor of Mississippi College will be the speaker on May 2nd at the installation of student officers in Blue Mountain College.

Rev. W. M. Taylor, an alumnus of the University of Mississippi, lately pastor in Ohio, has accepted a call to Marshall, Mo., succeeding Dr. Everett Gill, Jr.

Mrs. W. B. Bagby, veteran missionary located in Porte Alegre, Brazil, has been a guest patient in the Southern Baptist Hospital in New Orleans. Mrs. P. H. Anderson, missionary located in Canton, China, is a guest patient in the Southern Baptist Hospital, in New Orleans.

The insanity plea is not a new idea among those who seek to escape serious difficulties into which they have gotten themselves. There is eminent precedent for this ruse, and it is found in the Bible. We read (1 Sam. 21:14) that when David fled to Gath and King Achis was about to make things unpleasant for him, that David "changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard." And he was given his freedom.

Language cannot begin to express my appreciation of the Baptist people of Pontotoc, lovely, refined, hospitable, considerate in every respect—how they won my heart! This church was a definite promotion for me. From every human point of view it is all that my heart could wish. Surely a frank acknowledgment would force me to say that I wanted it; but many years ago I gave God the reins to my life. Through long hours my spirit wrestled with His in prayer; He impressed me that my place was here with a struggling little church of the Delta, a great mission field to be conquered for the Lord Jesus. May He always so rule in my life that, once the answer comes from His throne, no sacrifice is too great for a humble child to do His will. My association with these people shall linger as a rich benediction. My prayer now is that God shall unerringly point them to His man.—W. A. Bell.

Figures furnished by a representative of one of the news agencies in Geneva show that the amount spent last year on armies and war material by Germany were only one-third of the amount spent in the year just before the world war. The amount spent by the United States was more than double, that by Great Britain nearly double, that spent by France nearly double, that by Italy two and a half times as much, that by Japan more than seven times as much, that by Russia nearly twice as much. And yet the other nations are lifting up their hands in holy horror at Germany's violating the terms of the Versailles Treaty!

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Memphis, Tennessee, May 14-17

HERE'S THE PLAN

In cooperation with the Illinois Central and Gulf Mobile and Northern Railroads we offer free round-trip tickets for sending in subscriptions at the yearly rate of \$1.50. Four, six and eight month subscriptions count proportionately. Opposite each town is the number of yearly subscriptions required for the free ticket. Send us the number of subscriptions, naming the station from which you wish the ticket and a round-trip ticket will be mailed you.

Town	No. Subs.	Town	No. Subs.	Town	No. Subs.	Town	No. Subs.
Ackerman	14	Fayette	22	Louisville	15	Richton	26
Bay St. Louis	32	Foxworth	31	McLain	28	Rolling Fork	15
Bay Springs	22	Georgetown	27	Magnolia	24	Rosedale	10
Batesville	5	Grenada	8	Mathiston	12	Sardis	4
Beaumont	27	Greenville	12	Marks	6	Sebastopol	18
Belzoni	13	Greenwood	12	Mendenhall	20	Senatobia	3
Brookhaven	22	Hattiesburg	25	Meridian	20	Starkville	15
Burnside	17	Hazlehurst	20	Monticello	29	Sumner	8
Cleveland	11	Hernando	2	Natchez	23	Tunica	4
Carrollton	12	Houlka	9	Newton	20	Union	18
Canton	15	Houston	10	Noxapater	16	Vaiden	11
Clarksdale	7	Jackson	17	Oxford	12	Vicksburg	18
Collins	23	Kosciusko	14	Philadelphia	17	Walnut Grove	18
Columbia	24	Laurel	24	Pontotoc	8	Wiggins	28
Decatur	19	Lexington	15	Port Gibson	20	Winona	10
Forest	20	Lucedale	30	Raymond	19	Yazoo City	16

THE BAPTIST RECORD "Your Paper" Jackson, Mississippi

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THE UNCOMPROMISING CHRIST

D. W. McLeod
Matt. 10:34-39.

Our text presents a view of the Christ that is usually overlooked. He has been presented to the world as the "meek and lowly Nazarene" in such a way that even the masses of professed Christians seem to have reached the conclusion that it matters little whether they acknowledge His Lordship and the authority of the New Testament teaching or not, if only they conform to the accepted standards of the age.

It is in view of this compromising tendency of the times that we are calling the reader's attention to the passage from God's word, referred to above.

I. The World Into Which Christ Came.

It was a hostile world: a world in a state of revolt against God's sovereignty. A world, dominated by false religion and corrupt civil government, under Satan's rule. It was a world, swayed by racial and religious hatred and by selfish ambition—by the spirit of envy and jealousy.

Having induced mankind to seek the overthrow of God's sovereignty, the devil had set up a rival sovereignty on earth. And having gained the ascendancy over man's spiritual nature through the fall of Adam, he had made himself the "god" of this world. He had set up every conceivable form of religion that would appeal to the carnal nature of man, resulting in spiritual darkness and intellectual confusion throughout the earth. Mankind had been in a state of rebellion against God's moral government since the first transgression in the Garden of Eden—and as a direct result of this transgression. The same is true of the organized world-powers, political and ecclesiastical, and the masses of unregenerate mankind, today.

II. Why Christ Came Into The World.

The first part of our text gives us the answer that is usually overlooked: "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." A startling strange declaration, coming from the "Prince of Peace."

The teaching of our Lord here is, that the "peace" on earth, of which the angels sang, and which the Hebrew prophets had predicted would follow His advent, would be preceded by long centuries of conflict and religious persecution.

Christ had come to set up His spiritual kingdom on earth, the principles and ideals of which are radically opposed to those of the world of unbelieving mankind, under Satan's rule. The faithful preaching of the gospel of the kingdom would arouse the hatred of Satan's subjects and result in bitter strife and conflict.

The purpose of His coming in the flesh was to put down all opposing rule and authority and power on earth; to put an end to the rebellion and restore peace and harmony in the universe; "That God may be all in all."

He was "manifested" to destroy the works of the devil: to cast him down from his seat of authority and power, as the "prince of the world"; and ultimately to banish him, together with all of his incorrigible allies, into the eternal fire, which has been prepared for them. (Matt. 25:41).

He came to reconcile all things to God through the blood of the cross. He came as the world's Redeemer and Saviour—to seek and to save the lost. He came to save His people from their sins, out of every tribe and nation, that they may become one flock, with one Shepherd.

III. Christ's Disciples In The World.

They are in the world, but are not of the world. That is, they do not belong to the present world-system, under Satan's rule. God has delivered them out of the power of the darkness of this world, and translated them into the kingdom of

the Son of His love: "in whom we have our redemption, the forgiveness of our sins," (Cor. 1: 13, 14). Their citizenship is in Heaven, (Phil. 3: 20). And because they are not of the world—because Christ chose them out of the world—they are held in contempt by the devil and his rebel allies, as undesirable aliens, for Christ's sake. "Behold, I send you forth as sheep in the midst of wolves . . . and ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved," (Matt. 10: 16a, 22).

We are in the world as Christ's ambassadors. Our business is to represent Him and His kingdom: to present Him to mankind as Saviour and Lord; to proclaim to mankind the terms of peace, and of citizenship in the kingdom of God; and to entreat men to be reconciled to God. Therefore, we must have no fellowship with the works of darkness. Rather, we must reprove them. We must thunder against sin. We must preach repentance toward God, and faith toward our Lord Jesus Christ, and then we must preach righteousness—right living before God, and right dealing with man—as the fruit of repentance and faith.

Wherever the gospel of Christ has been faithfully preached, and honestly received by men, it has resulted in strife and division, in the family circle and in community and national life. The enemies of Christ, under Satan's dominion, have always been hostile to His gospel. For this reason the gospel sets a man at variance against his father, etc. A man's foes are often they of his own household for Christ's sake.

But let no child of God fear what man may do. You are objects of your heavenly Father's special providence, so that no one can touch you without His permission: "Are not two sparrows sold for a penny? and not one of them fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows," (Matt. 10:29-31).

Christ claims absolute supremacy over our hearts, and the unconditional surrender of our lives: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Verses 37-39).

The relationship between Christ and His followers is so vital, that whatever reception they meet with in the world, is in reality accorded to Him—and to the Father also. And no act of service, rendered even to one of the least of His disciples in the name of a disciple, shall lose its reward. (Matt. 10:40-42).

Florence, Miss.

RESCUE MISSION GLIMPSES

A BRAVE FIGHT is going on. A serious mistake was made, and no excuse is offered for it. Responsibility is keenly felt. Motherhood is always a serious matter, but when no father has a right to give help it is far more so. But genuine repentance does not permit the mother to evade her responsibility. Hence the struggle. To be a looker-on is not enough. Let us help. She must not fail.

Good cheer, lending encouragement in our struggles to meet the constantly recurring expenses of this work, comes almost daily from some of the friends I was permitted to meet in recent weeks in those fine mission schools directed by Dr. Crittendon. I greatly desire to extend acquaintances so valuable in the work we are trying to do. The assurances given of their prayers for us forbid our giving way to discouraging experiences.

Hungry men, notwithstanding the endeavors of the government to meet some of their needs, form a long line every evening between six and

seven. And none are permitted to go away unfed. Our task still remains, and is accentuated by the refusal of the government to permit any religious services in any of their "shelters" in this city.

The home element is essential and very real in our Woman's Home. A good, sensible woman, herself now a grandmother, is our valued matron, and she rejoices in helping to bear the burdens of that unique family ranging from babies to grandmothers of seventy to eighty years.

Our Gideons' Band is steadily increasing. Without them Gideon would have put up a poor fight, and so would the superintendent of this mission. They have made possible its past and are under Heaven the assurances of its future. If not a member, haste would be commendable as the battle is on and great issues are at stake.

J. W. Newbrough, Supt.,
740 Esplanade, New Orleans.

FALSE PROPHETS IN THE PULPIT

Jas. A. Bryant

Jer. 23:32, "But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil ways, and from the evil of their doings." A true prophet of God brings all the mercy and all the justice of the holy God to bear on the sins of the people of God to whom he ministers. Jeremiah is here showing that there were false prophets speaking to the people of God. These prophets deceived and misled the people, (which seemed an easy thing to do), for the money and position which they received. False prophets are still with us.

There are several great facts in the verse quoted above. The first is that if even a false prophet will speak God's word to God's people they will turn from their sins. The second is that the word of God is powerful anywhere, at any time, with anybody. The third is that God's people are guilty of grievous sins.

Let us note a few salient truths by way of application. The people of God today are guilty of grievous sins. The sin of adultery, spiritual and physical. The sin of covetousness. The sin of Sabbath-breaking. These sins have broken down three of the greatest institutions of our land, namely: The home, the church, the Sabbath. With the downfall of these three institutions goes the downfall of our civilization.

Every minister of God should speak the word of God to the people of God on these sins. There is no use trying to get lost people to turn from these sins. We are concerned with God's people. When God's people turn from sin and get right then will be released the power of God, and sinners will be saved. Then if the word of the Lord is powerful and effective in the mouth of the false prophet how much more powerful is it in the mouth of a true prophet? The modern preacher is responsible for the moral looseness and the spiritual impotency of our people. God does not say: "Be a gentleman about your adultery. Be refined and courteous in your covetousness. Be broad-minded in your Sabbath desecration." He says: "Thou shalt not commit adultery. Thou shalt not covet. Remember the Sabbath day to keep it holy."

We need money with which to pay our debts so we can carry on the great work of missions. But if we had a train load of gold in the Lord's treasury with the present blight of immorality and covetousness that is upon us we would do more harm than good. Let us stand in the counsel of God and get His remedy for these particular sins and then be faithful in the application.

We have just closed a wonderful student revival at Southwest Junior College at Summit, Prof. Chester E. Swor of Mississippi College preaching and the music in charge of W. A. Gill, Jr., evangelistic singer of McComb.—Reporter.

Editorials

"ALL GOD'S CHILLUN GOT SHOES"

Does this song of our negro friends strike you as funny. It is not ours now to analyze the sentiment expressed in it, nor to trace its genesis or genealogy. But we were just wondering if it expresses a hope and ideal or longing of people who don't get a square deal, and live in sub-normal conditions socially and economically and educationally. And they are not all what we call "colored folks."

Shoes are considered one of the basic necessities and are a symbol of the common, ordinary requisites to comfortable existence. And there are lots of people, some of them "God's children," who have not attained to this degree. Whose responsibility is it to see that "all God's children" have shoes? And that brings us back to the ancient message of the prophets and of our Lord that we love our neighbors as ourselves.

Could you imagine yourself looking in on a family where there is a goodly number of children and as you looked into their faces you wondered why some of them looked healthy and strong as if well fed, while others were thin and undernourished? Suppose you see that some are dressed up in good clothes even in the best products of the tailor and the modiste, while others are in rags and only partly clothed. Suppose one young man has a gold stud in his shirt, a gold headed cane and a tuxedo, if you know what I mean; while another has to wear on Sundays his overalls and jumper. Suppose one young lady in the family has a diamond brooch while her sister is compelled to wear clothes in which she is ashamed to appear at church. And this all in the same family, among brothers and sisters.

Isn't that the condition today in which we find the household of faith, the family of our heavenly Father? There seems to be something wrong with us when we allow this condition to continue.

—BR—
ATTENTION!

Hate war as we may, and hate it we do, there is something in the military bearing and the soldierly training that everybody must admire. An erect figure, an alert look, a smart carriage, prompt action, a trained eye, quick response to orders, loyalty to a great cause and utter devotion and personal consecration to ones task; these certainly are worthwhile qualities in every man. There ought to be some way to conserve these values and draw out these qualities without the incitement of desire to kill somebody. And there is.

"A good soldier of Jesus Christ," was the commendation by one who had been associated with men who were among the most effective soldiers in the world. He had seen the bad and the good in them. Some of them certainly, namely the centurions or officers, generally show up to good advantage in the New Testament narrative. They are worth looking up and close observation.

But we were thinking about something Jesus said about this quality of attention and alertness. He contrasted it with sleepiness, drowsiness, lack of interest and concern. He said, "Let your loins be girded about, and your lamps burning; and be ye yourselves like men looking for their Lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants whom the Lord when He cometh shall find watching." Here is an alertness which measures up to any snappy smartness you ever saw on the parade ground. And that is a good description of the Christian attitude and the Christian life as it is and ought to be.

"I GOT SUMP'N YOU HAVEN'T GOT"

That's what we heard a little boy say a few days ago. We hadn't somehow heard it for a good while, but somehow it had a familiar sound. In fact it carried us back to a time when we were surrounded with little boys, and this writer was one of them. You've heard them say it, boys and girls too: "I've got sump'n you haven't got." We acquire a certain degree of so-called "good manners," and we quit saying it as we grow up. We curb ourselves, and self expression is not so outspoken. And yet, the disposition abides.

The race for more, the acquisitive desire, the passion for possession, the poignant desire for property. We not only want more than we had, but we want more than the other man has. We are not satisfied with "keeping up with the Joneses," we want to beat the Joneses and the Smiths and the Williams and the Johnsons and all the rest of them. The mad speed and mad desire to get ahead of somebody. What an inward satisfaction to say, "I got sump'n you haven't got."

Yes the Bible has a name for it. It is covetousness. And you will find a reference to it in the fundamental religious requirements given to Israel and to the whole human race: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbors."

And there is plenty about it in the New Testament too, for it seems that Christian people need to be put on their guard right here. Like a flaming danger signal Jesus flings it out before us: "Take heed and beware of covetousness, for a man's life consists not in what he has even when he has abundance."

Off into the ditch many a mad desire goes when he is speeding for more. Or as Paul puts it, "Having food and covering, in these we shall have enough. But they that are minded to be rich fall into temptation and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

SHORT TERMS FOR PRESIDENT

We publish an article by Dr. D. M. Gardner of St. Petersburg, Fla., advocating a one year term for the president of the Southern Baptist Convention. Just now it can be discussed without involving personalities, purely as a matter of denominational policy.

Dr. Gardner's reasons for advocating a term of one year are certainly worthy of prayerful consideration. Do you know of any good reason for having a three year term as we do now? There is only one which we would expect anybody to urge, and that to our mind is another very forceful reason for limiting the presidency to a short term. Someone would probably say that a three year term is necessary for the development and execution of any plans which a president might wish to inaugurate. And that is exactly the reason we believe in the need of a short term.

It is not the business of a president to inaugurate policies, or to recommend or advocate anything which would commit the denomination to any plans or procedure. He should be so limited in the time of his occupying the office that it will be impossible for him to commit the denomination to any policies or to build up any machinery for their execution. To prevent this very thing his term of office should be limited strictly to one or two years.

There is ample precedent for this in our political institutions, and ample justification for it in the inevitable tendencies to centralization among Baptists as well as other people. By custom unvarying the president of the United

States can serve only two terms. Washington wisely refused to continue in office, and the people would not suffer even such popular men as Grant and Theo. Roosevelt to continue. In our state and in some other states a governor may not succeed himself, so with the state treasurer and so with a sheriff. The reasons are manifest, to prevent committal to fixed policies or a machine.

Now Baptists are made out of the same human material that other folks are. Baptist churches by a gradual process of centralization became the Roman Catholic church. No, we are not scared to death of centralization among us. And we have no disposition to find "buggers." But we speak the plain truth when we say that without purpose to do so the presidency of the Southern Baptist Convention has already loaned itself to the exercise of an authority which does not belong to the office. Baptists have within themselves a correction for such tendencies if they will use them. One is to limit the term of office.

The more popular a president is the more danger of centralization. Southern Baptists never had a more popular leader or more devoted servant than Dr. J. B. Gambrell. And it was he who initiated the "president's address" at the opening of the Convention. The purpose of such an address is to outline and guide the actions of the body. Another very popular precedent, and very sensible man was Dr. Geo. W. McDaniel and he undertook in his presidential address to determine the action of the Convention in a controversial matter. Now any man has a right to suggest what ought to be done. But not officially. And a more recent president has spoken of "my administration." Such a thing is not contemplated in our constitution. It can be prevented by limiting the term of office.

—BR—

Pastor C. C. Jones recently preached the commencement sermon for Burns Consolidated School in Smith County.

Program of Central Mississippi Preachers' Conference at Jackson includes Devotional by Jack Cranford, Current Events by G. P. White, Influence of Our Economic Philosophy on the Lives of Laymen, Best Method of Meeting Unscriptural Propaganda by W. H. Morgan, Challenge and Outlook for Mississippi Baptists in 1935, R. B. Gunter, Round Table Discussion by W. T. Lowrey, Business Meeting, Bible Study by M. O. Patterson.

Editor McConnell of the Baptist Standard says concerning the recent election of Dr. T. L. Holcomb as Executive Secretary of the Sunday School Board: "Texas is delighted with the selection of Dr. T. L. Holcomb. He is universally popular in this state; in all sections and in all the churches. Our people will follow him with enthusiasm and confidence. We admire Dr. Van Ness and hold him in the highest esteem. We feel that when Dr. Holcomb takes up the work, it will go right on and that the Sunday School Board will do an ever-enlarging and effective service."

Ocean Springs: The fifth Sunday meeting of this, Jackson County, was well attended. Some 75 or a 100 were present. Two of the main speakers were absent, with good reasons I trust; but the program as arranged was carried out. On account of the heavy rain the night before, which usually renders our roads impassable in places, the attendance from several of the churches was lacking. Six of the eleven were represented, however. The next one will be observed as the annual meeting of the B. T. U. work, and will meet at Fountainbleau church, in June. The East Moss Point church has called a former pastor, Rev. W. A. Taylor, Tylertown, to serve them. I understand that he preached for them yesterday, fifth Sunday, and will preach on the first and third Sunday through April, after which he will move to the field for full-time. That is fine, for that church is one of our best in this association.—J. E. Barnes, Ocean Springs, Miss.

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R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

CONTRIBUTIONS FROM ASSOCIATIONS TO THE COOPERATIVE PROGRAM AND TO SPECIALS FROM JANUARY 1934 THROUGH DECEMBER 1934

Association	Budget	Specials	Total
Alcorn Co.	\$ 933.22	\$ 491.11	\$1,424.33
Benton Co.	121.99	202.53	324.52
Bolivar Co.	237.64	1,356.07	1,593.71
Calhoun Co.	465.18	614.63	1,079.81
Carroll Co.	39.88	93.70	133.58
Chickasaw Co.	370.60	958.87	1,329.47
Choctaw Co.	129.11	612.68	741.79
Clay Co.	2,479.47	1,298.54	3,778.01
Clarke Co.	1,203.80	432.93	1,636.73
Coldwater	92.07	552.27	644.34
Columbus	1,583.72	1,401.99	2,985.71
Copiah Co.	1,837.54	1,604.80	3,442.34
Covington Co.	519.38	414.21	933.59
Deer Creek	2,299.09	3,795.58	6,094.67
Franklin Co.	589.19	549.74	1,138.93
George Co.	238.40	286.03	524.43
Greene Co.	296.58	288.17	584.75
Grenada Co.	1,735.80	774.54	2,510.34
Tri-County	1,177.33	1,346.49	2,523.82
Hinds Co.	7,933.97	7,761.44	15,695.41
Holmes Co.	847.45	983.49	1,830.94
Itawamba Co.	186.46	182.11	368.57
Jackson Co.	236.43	370.36	606.79
Jasper Co.	363.64	785.03	1,148.67
Jeff Davis Co.	713.86	378.20	1,092.06
Jones Co.	3,308.45	2,490.57	5,799.02
Kemper Co.	417.06	273.62	690.68
Kosciusko	1,268.48	1,201.13	2,469.61
Lafayette	1,216.87	591.54	1,808.41
Lauderdale Co.	3,738.41	2,430.12	6,168.53
Lawrence Co.	784.45	789.21	1,573.66
Leake Co.	624.03	609.41	1,233.44
Lebanon	5,098.19	3,518.84	8,617.03
Lee Co.	814.65	2,391.51	3,206.16
Leflore Co.	2,306.74	1,774.05	4,080.79
Liberty	21.95	55.17	77.12
Lincoln Co.	4,542.37	1,949.63	6,492.00
Madison Co.	1,120.88	1,011.26	2,132.14
Marion Co.	1,289.18	367.07	1,656.25
Marshall Co.	959.39	889.16	1,848.55
Mississippi	1,274.89	1,059.58	2,334.47
Monroe Co.	598.19	936.88	1,535.07
Montgomery Co.	201.29	294.15	495.44
Mt. Pisgah	5.00	5.00
Neshoba Co.	172.42	671.00	843.42
New Choctaw	22.60	22.60
Newton Co.	545.28	1,082.54	1,627.82
Noxubee Co.	489.39	450.24	934.63
Oktibbeha	880.45	760.66	1,641.11
Panola Co.	1,093.27	2,006.46	3,099.73
Pearl River Co.	1,535.55	484.44	2,019.99
Perry Co.	293.32	186.04	479.36
Pike Co.	2,637.42	1,842.57	4,479.99
Pontotoc Co.	702.91	1,102.70	1,805.61
Prentiss Co.	421.61	256.26	677.87
Rankin Co.	863.90	1,894.30	2,758.20
Riverside	1,328.41	2,532.14	3,860.55
Scott Co.	1,844.06	2,060.06	3,904.12
Simpson Co.	915.98	785.08	1,701.06
Smith Co.	663.15	453.25	1,116.40
Sunflower Co.	1,314.25	1,420.51	2,734.76
Tallahatchie Co.	809.80	1,644.60	2,454.40
Tate Co.	145.94	533.04	678.98
Tippah Co.	827.37	1,365.57	2,192.94
Tishomingo	80.85	60.36	141.21
Union	194.60	235.51	430.11
Union Co.	996.20	932.70	1,928.90
Walthall Co.	3,066.24	924.40	3,990.64
Wayne Co.	354.56	173.52	528.08
Winston Co.	595.68	842.98	1,338.66
Yalobusha Co.	526.01	963.35	1,489.36
Yazoo Co.	672.82	903.11	1,575.93
Zion	194.11	318.13	512.24

LET'S GO

By A. L. Goodrich, Circulation Manager

THANKS TO SOME

To all pastors who have sent us the names of their deacons, we thank you. To those who intended to, we thank you for your good intentions and will thank you more when they are carried out.

—O—

DON'T WAIT We'll Play Fair

Several people have lately told us that they were waiting until their church got 50 per cent of their families to subscribe before they subscribed.

Send your subscription on in. Send \$1.00 and we'll credit you with eight months and when your church reaches the 50 per cent we'll extend it to twelve-months. You can't lose that way.

—O—

TAKE ONE

Below is a list of some opportunities that should appeal to some Baptist Record readers. Read the list and if you are willing to send the Baptist Record to them for a year at \$1.50 or eight months for \$1.00, write us, enclosing the proper amount and the number of the opportunity you accept and a letter will go to you naming the person and a letter to them will inform them of the fact that you are sending them the Record.

OPPORTUNITY No. 13 — Young preacher, joined Baptists from another faith. Persecuted since. Small work. Having hard pull.

OPPORTUNITY No. 14—Preacher, 7 children, poor church, poor people, poor pay. Faithful and worthy.

—O—

THERE CERTAINLY IS

Do you suppose there is any connection between these two facts as reported at the Texas Baptist Convention? First, the circulation of the Texas Baptist paper, "The Baptist Standard," has increased sixty per cent. Second, the number of churches giving to denominational causes has increased.—Arkansas Baptist.

—O—

WHY NOT OTHERS

Grenada, Miss.,
Feb. 18, 1935.

Dear Dr. Lipsey:

I had the best time of my life last week, securing subscriptions to the Baptist Record. Providence Baptist Church voted to put the Record in her budget and I went afield with one of my deacons, brother John Williams, and we secured thirty subscriptions, placing the Record in practically every home in our community. Am enclosing P. O. money order for the quarterly payment of the thirty new subscriptions and paying fifty cents for the extension of my own personal subscription six months so as to make my subscription expire at the same time the others expire. We shall remit quarterly for the thirty subscriptions.

Faternally yours,

Harvey Gray.

COMMENT: Other pastors are invited to have "the best time of their lives." You need to do it. Your members need for you to do it.

—O—

WANTED—MORE LETTERS

Please send the Baptist Record to the following 36 (two of them six month subs) members of Prentiss Baptist Church.

Enclosed is check for \$35.00

Mrs. B. G. Waller, Sec. and Treas.,
W.M.U. Prentiss Baptist Church.

Comment — To all other W.M.S.'s. If you haven't, "Go thou and do likewise."

ELEMENTS OF WORTH IN RURAL CHURCHES

—O—

In the study of the Rural Church Problem it seems practical that we seek to discover in these churches the elements of worth. These should prove an incentive for developing such churches. Through a ministry of thirty-five years the writer has discovered many elements of worth in rural churches, of which he would mention—

First, Spirituality. They love the plain Gospel message. The pastor is ever welcome and they delight to talk with him about the Master's book and the Master's work. Often unusual evidences have been found that the people of the countryside are pondering seriously the deep things of God. There are many things they do not know; but they delight to honor God and walk by faith when they do not understand. Many are spiritually minded and seek to order their lives according to the leadership of the Spirit.

Second, Responsiveness. The unsaved of rural communities are responsive to the Gospel message. The church members are responsive to leadership. If some of them have gone wrong, it has been on account of wrong leadership. Through all the years they have listened with responsive interest to appeals for Kingdom enterprises based upon the plain teachings of God's word. No rural church I have ever served has refused to cooperate in our missionary endeavors.

When rightly instructed, they respond to calls for better methods of Bible study and Kingdom financing.

Third, Products. What have the rural churches shown as the fruits of past labors? The majority of our pastors and laymen have come from the rural churches. A poll of the leadership in almost any city church will reveal that the majority of them have gotten their start in the old country church. The destitution of many erstwhile flourishing country churches can be accounted for by the removal of their leaders to the centers of commerce and trade.

In the light of past experience, the rural churches must continue to supply the centers with new Christian leadership if the centers are to battle, successfully, concentrated forces of evil.

We would do well to recognize the spirituality of the country brethren,—their devotion to the fundamentals of the Gospel; rightly deal with their responsiveness and at the same time honor them for their contributions in manpower to the progress of the kingdom. Our rural churches are worthy of our love and best efforts.

Yours for progress,

Bryan Simmons.

—BR—
SPURGEON AND EUTHYCHUS
By Rev. A. Cunningham-Burley

—O—

Men actually slept under Spurgeon's preaching! Will it be believed? Yet there were reasons not always attributable to bad ventilation and lengthy sermons. He once made this very candid confession:

"I never like to blame people too hastily when they go to sleep in a place of worship, for I remember thinking rather hardly of a brother, who went to sleep one Sunday morning under my sermon; but when I found that he had been sitting up two nights with a sick wife and had been doing a full day's work besides, then I was sorry enough to have thought a hard thought of a worthy man. I rather wondered, when I understood the case, whether I should have been able to come to worship at all."

HAVE YOU MISSED A PAPER

Many complaints are reaching us concerning non-delivery and late delivery of recent issues of the Record.

If your paper is late or lost let us know that we may investigate the matter. We want you to get your paper.

JOHN—THE BELOVED

E. K. Cox

—o—

Medieval painters have drawn John as a youth with soft and womanish features; but this is not a true likeness of the son of Zebedee. A man does not have to be weak in body or character to be loved of Jesus. We get a real glimpse of the two brethren John and James when Jesus called them "Boanerges," or "Sons of thunder." They must have been vigorous, broad-shouldered, deep-chested men whose voices had been developed by shouting against the storms that roared over their fishing grounds on the sea of Galilee. Think of that name applied to them and there arises before us at the name John, a man of stalwart frame, proud of his masculine brawn, with deep manly voice and a gripping handclasp.

The early life of John was spent about the sea of Galilee where his father carried on the business of fishing to supply the markets of the nearby cities. The family was possessed of more than ordinary means and well connected. John seems to have been the owner of a home in Jerusalem and was related to the high priest. The family was one which cherished the hope of Israel and the sons early became followers of John the harbinger.

Let us look at John when he first came into the presence of Jesus and we see a young man of sinewy and sturdy form, resonant of speech, honorable, ambitious, and possessing a strong, impetuous temper. Such men are capable of the deepest love, the strongest resentment and most pungent grief. The attachment to Jesus on the part of John was immediate and unflinching. His loyalty never wavered and his love for his Master became the supreme passion of his life. Not so quick of perception as Peter, nor so profound a theologian as Paul, none of them rose to such lofty heights in his concept of the nature of his Lord or the mighty compass of His redeeming work. In the beginning he shared the common Jewish idea of the Messianic reign, and had ambitions of place and power in the coming kingdom. The ardent temper of the man shows itself in the demand for fire to consume the bigoted Samaritans who would not receive Christ because His face was toward Jerusalem. His ambition is seen in the selfish request of John and James concerning chief places in the kingdom. John soon came to a place of leadership among the twelve. Not so ardent and impulsive of speech as Peter, he was better poised and more steady in times of crises. There must have been something unusual among all the men chosen to be leaders in the world task marked out by the great commission; and just as evidently there must have been something of more than usual worth in those whom He made the intimates of His earthly life. They were men cast in no common mold, men of great hearts, strong minds, and possibilities beyond the ordinary. Of the inner circle of our Lord's life John seems to have been the most congenial, and closest comrade of His quiet hours. Somehow he understood just a little better than the talkative and self-reliant Peter, or the silent James. It would be interesting to follow the steps by which "Boanerges" became the strong disciple, the soaring eagle in his vision of his Lord, and the most potent evangel of love the world has ever known. The agency in this transformation was the presence of his Lord and the power of His radiant personality. No man can look into that face and know that life so closely without being affected in his inmost being by that constant beholding.

John was witness of the most intimate scenes in the life of Jesus; he was at the raising of the daughter of Jairus, and as one of the chosen three looked upon the transfiguring glory of Hermon. He listened to that heavenly conversation about the tragedy at Jerusalem and thrilled to those words from the Father stamping Jesus the master-teacher of the race. He was present in the sacred silence of Gethsemane, and was

the one disciple who lingered by the cross of his dying Master. It was John to whom Jesus committed the care of his widowed mother. We might follow him as with bowed head and bleeding heart he wended his way home at the end of that tragic, fateful day, leading that queenly mother into whose soul the sword predicted by Simeon had pierced.

What fears, doubt, and even despair came into his life we are not told, but the ugly questionings which beat in from every quarter must have made the days which his Lord lay in the tomb a time of bitter agony. John seems to have been shaken with the others, but we find him running with leaping soul to view the empty tomb and doubt seems to have been a stranger to the heart of John after that first Lord's day.

The man of vehemence and intolerance became slowly the apostle of love, realizing more and more the real nature and person of his Lord. Associated for a time with Peter as a leader in the church at Jerusalem he drops out of the New Testament record and we learn of his later life from the writings which he left, the early traditions and the works of the fathers.

In the messages from his pen we learn the moral grandeur and deep spiritual insight of the man. His gospel, most clearly written after the Synoptics, presents our Lord as the eternal Son who was God manifest in the flesh coming down to redeem men. Moses begins Genesis with the material creation; John begins his gospel when the eternities were born, and presents his Lord as the eternal Word fashioning all things. Lest any should misunderstand and think of Him as, the Gnostics did, as the loftiest of created beings, he sets Him forth in the beginning with God, and declares that before the worlds were He was God. When John in the full ripeness of his spiritual understanding looked upon Jesus, he saw the God who was from all eternity revealing Himself in the flesh full of grace and truth. All through his biography of Him John is in a rapt wonder as he gazes upon the person of his divine yet human Lord. How any man can accept John's gospel and deny the deity of Jesus must ever remain as an example of the wondrous blindness of men confronted with facts that contradict treasured theories.

John remembered the words of his first great teacher and tells us of the "Lamb of God that taketh away the sin of the world." He is the one who treasured the words of his Master to Nicodemus and made of the story of that conversation the most potent narrative ever penned by human hands. If nothing else perpetuated the memory of John this third chapter of his great gospel would put him among the masters. It was this same ripened fisherman whose sensitive understanding preserved for us those infinitely precious words and that memorable prayer of that holy of holies in the upper room. How much poorer our Christian heritage would be without those words beginning: "Let not your hearts be troubled, ye believe in God believe also in me," that beautiful figure of the vine and branches, and that prayer which John alone records. Here we are on ground so holy that we can only listen with silent adoration and reverent awe. The ability to see and appreciate these things a little better than the others doubtless explains the close intimacy of John with Jesus.

In his epistles we find the same concept of our Lord as is dominant in his gospel. The love of God as shown in Christ the incarnate Son is set forth and we are exhorted to live manifesting that love one to another. His warnings against anti-Christ, who denies the Father and the Son, might well be heeded today. The student will be struck by the similarity in the very essence of some of the forms of Gnosticism which John was combating with some of the Rationalism which now would wear the name Christian. Both agree in denying the deity of the Son and His relation to the Father. Christ is not God manifest in the flesh, but is something more than

ordinary man, yet less than God. Such ought to read John afresh.

The book of Revelation has possibly been the arena of more controversy than any other part of the Bible. It has been a favorite field for those whose imaginations were more vivid than their judgments were sane. Its many figures and unusual prophetic imagery afford fruitful soil for such things.

Yet as we look closely we find running through the book the same over-mastering sense of the greatness and glory of the Christ. When we read the account in the first chapter of his meeting with his glorified Lord and listen to His words we are thrilled and prostrate before an eternal majesty, a supernal glory too big for human speech. We make no attempt to discuss this wonderful book beyond saying that all through it there winds the scarlet thread of redemption, and amid conflict, confusion, and seeming disaster there is ever heard the deep note of final victory. The Lord Jesus emerges from all the struggle a subduer of the nations reigning in an eternal triumph. The book closes with the rapturous panorama of the new heaven and the new earth in which righteousness reigns. He portrays the city of God upon its four-square foundations, its stainless purity all agleam with the ever-abiding presence of Him who was the beginning and the glorious completion of the everlasting gospel.

Of the closing years of John's life we know nothing save some words in the Fathers, and the traditions which cluster about his name. They tell us that he suffered in the Domitian persecution, and was banished to the island of Patmos. John tells us something of the Patmos experience; we do not know how long he was there, but while there he received the things written in the book of Revelation. He is supposed to have returned to Ephesus to spend his closing years dying at an advanced age, the only one of the twelve to die a natural death.

The story is told that when very old and unable to preach he would be borne to the place of worship and lifting his hands give the brief exhortation: "Little children love one another."

The stalwart fisherman whose voice rang like a trumpet over the blue waves of Galilee became a tired and broken old man looking with longing eyes for the coming of his Lord. One day God's kiss fell upon his wrinkled face and hushed him into sleep from which he woke to look once more upon the face of his loved and adorable Redeemer. He who leaned upon his bosom here, now shares his glory in the city whose gates never close, whose foundations are His everlasting love made known in a finished redemption.

—BR—

Recently we called attention to an article in the Christian Century by the professor of New Testament Interpretation in Crozer Theological Seminary (Baptist) in Pennsylvania. In this article the professor seemed to ridicule the idea of praying with any expectation of getting definite results. We are glad to see from letters in the Century that the reaction of other readers was similar to ours. One man from Illinois says: "Why should the author, Prof. Morton S. Enslin, be a teacher in a Christian seminary? Why should he ridicule that practice which the whole Christian world has found to be the prime means of grace?" Another says, "Theological professors may be wise, but sometimes it is the wisdom of folly." Another says, "And he is a professor of New Testament! God help his students and the churches to which they will minister." Our reason for protesting against such teaching is that it is utterly un-Christian and unscriptural, and Crozer Seminary is called a Baptist school and offers liberal financial inducements to get our young men to come to its classes. Let us thank God that we have theological schools in our Southern Baptist Convention where the teachers believe the Bible to be the word of God, believe that God is and that He is the rewarder of them that seek Him.

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SOUTHERN BAPTISTS AND THEIR BIBLE

The One Necessary Requirement

Eldridge B. Hatcher

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We come now to the fundamental question, "How shall one prepare for understanding the spiritual message of the Bible?"

What says the Scripture?

It declares that such a person must be in a "spiritual condition" as he reads the Bible and that this spiritual condition must not be a mere temporary frame of mind which one may put on for his Bible reading, but it must be a permanent, continuous fact in his life. It must be the condition in which he lives day by day.

That fact lies at the heart of all true Bible study. Just as the radio must be put in tune with the broadcasting station to receive its messages, so must the Bible reader be in tune with the Bible if he would receive its spiritual messages. Our heart and mind must present a congenial soil to the Bible if its seeds of spiritual truth are to enter and take root. In other words we must match a spiritual Bible with a spiritual life. This spiritual life can only be attained by a Christian through the operation within him of the indwelling Holy Spirit. And now must be stated the appalling fact that the Bible declares that this can be done only in those Christians in whom "the flesh" has been crucified and who have become surrendered to this indwelling Spirit.

This is the overwhelming price that must be paid for unlocking the spiritual treasure house of the Scriptures. This is the terrific truth that crashes down upon every one of us who would enter the Word of God and receive its spiritual messages. It cuts up by the roots all of our fond notions about being able to pick up our Bible and glibly go ahead with our explanations and expositions,—which may be merely on the surface of Scripture and about which even an intelligent atheist, or bootlegger, might easily talk.

Ah, let us listen to Christ's Word regarding this matter: "When He the Spirit of Truth shall come, he shall guide you into all Truth." Notice carefully that He does not say that the Spirit will guide the Truth into us but that He will guide us, us, US into the Truth. But how can He guide us into anything except as He has control of us, and how can He have control of us unless we surrender absolutely to Him for such control? Right there is the battle-ground in all our struggles for understanding the Bible.

But how does the indwelling Spirit guide a surrendered Christian "into the Truth"? The Bible declares that He guides him by building up in him a spiritual nature,—thereby making him a spiritual, or spiritually minded Christian. With this nature he can perceive and receive spiritual truths. If a person does not have an artistic nature within him he can not see the beauties of art. He must have built up in him an art-nature that can see and appreciate the wonders of art. In a somewhat similar manner there must be built within the Christian, by the indwelling Spirit, a spiritual nature,—a Spirit-controlled nature.

The Holy Spirit does not take a difficult passage and explain its meaning to us as a teacher would explain a lesson to his pupils. The Spirit does not merely furnish knowledge to the intellect about the passage. He moves chiefly, not in the realm of facts and knowledge, but in the realm of character and life. He works far down in our being where character is fashioned and where the spiritual life is developed. The work of the Spirit is done on the life, and in the life, down at its roots. This work of the Spirit does not relieve the Bible student of the necessity of using his intellect in discovering the meaning of the words and sentences in the chapters. Let him explore the realms of archaeology, Greek and Hebrew and all other realms for light upon the meaning of the "outer Bible." But having done this he must still pay the awful price mentioned in this article if he would enter the precincts of the "inner Bible."

It would surely seem, therefore, that the one towering aim for the Bible reader should be to have this spiritual life built within him and maintained by the indwelling Spirit as a permanent fact in his daily life. Right there is the spiritual storm center on the Christian's battle field.

Can we not put this cardinal Bible teaching regarding character building at the center of our systems of so-called "Christian Education" and "Religious Education." Our denomination is building an increasingly vast program for "Christian" education in our colleges and churches and in manifold "normal" and "training" courses, but shall we leave out of these courses the very heart of New Testament teaching regarding Bible study and CHRISTIAN character building? It is difficult, if not impossible to find this New Testament teaching clearly presented in any of our denominational educational literature. I would not speak in any presumptuous, or unfriendly fashion about the great work of our denomination, but it does seem that our educational program moves along the surface instead of getting down, down, down, to the roots of that development of the spiritual life which is essential not only to the understanding of the Bible, but also to the fulfillment of all Christian obligations.

Regarding Bible study and the Holy Spirit Dr. Andrew Murray says, 'It is not the power of the intellect, it is not even the earnest desire to know the truth that fits a man for the Spirit's teaching; it is a life yielded to Him in waiting dependence and full obedience to be made spiritual that receives the spiritual wisdom and understanding. . . . As far as we are giving way to the flesh (the Adam nature) we are incapable of receiving spiritual insight into truth. No wonder there is so much Bible teaching and Bible knowledge with so little of real spiritual result in a life of holiness. . . . Unless we be living spiritual lives, full of humility and love and self sacrifice, spiritual truth, the truth of God, can not enter or profit us.'

"A man filled with the Spirit," said D. L. Moody, "will know how to use 'The sword of the Spirit.' If a man is not filled with the Spirit he will never know how to use the book."

Spurgeon in speaking of the necessity of our having a spiritual nature within us in order to see Christ in the Scriptures, says "If Christ be lovely we shall not understand that loveliness till we are in a measure lovely ourselves. The pure in heart see the pure and holy God because every man sees what he is."

Yes, this is the tremendous price which must be paid for understanding the inner Bible,—the crucifixion of the natural self—or the "flesh" as Paul calls it—in order that the indwelling Spirit may have control of us and guide us into the Scriptures. In fact, the New Testament teaching regarding the Christian life seems to be built inexorably around that truth.

"The lesson for all ministers, and teachers," said Andrew Murray, "all professors and theologians, students and readers of the Bible, is one of deep and searching solemnity. Have we felt, have we ever sought to feel, that there must be perfect correspondence between the objective spiritual contents of the revelation and the subjective spiritual apprehension of it on our part, between our apprehension of it and our communication of it, and the reception by those to whom we bring it? Would to God that over our theological halls and our training institutes, over the studies of our commentators and writers, our ministers and teachers, there were written those words of Paul: 'The things of God none knoweth, save the Spirit of God: unto us God revealed them through the Spirit.' Would that our ministers could influence and train their congregations to see that not the amount, or the clearness, or the interest of the Bible knowledge received will decide the blessing and the power that it brings, but the measure of real dependence on the Holy Spirit. 'Them that honour me, I will honour.' Nowhere will this word be found

more true than here. The crucifixion of self and all its wisdom, the coming in weakness, and in fear, and in much trembling, as Paul did, will most assuredly be met from above with the demonstration of the Spirit and of power."

But now must be mentioned the crushing fact that we can crucify "the flesh" and can not in ourselves make this necessary surrender to the Spirit. In our natural strength we can do nothing. Did not Christ say "Apart from me" (the sap-giving, life-giving Vine) "ye can do nothing," nothing, NOTHING. O how we need to study that word "NOTHING." WE, WE can do absolutely nothing in understanding the spiritual Bible. Who of us can crucify our old Adam nature ("the flesh")? Who of us can in ourselves put forth even any faith? It is "the gift of God," lest any man should boast." The ENTIRE work must be done by the indwelling Spirit. He must work in us this "crucifixion of the flesh" and also our surrender to Him in order to our understanding of His inspired Word. If it is difficult for the sinner to believe that he can do NOTHING towards his regeneration, but that the Holy Spirit must do all the work, it seems even harder for us Christians to believe that the Spirit must, after our conversion, keep us in that surrendered state,—if we are ever to be surrendered. It must be all of grace that the glory may be His, and we can only fall before Him crying out to Him our confession of our absolute helplessness and spiritual inability and dependence upon Him.

But, lo, there is another fact! A fact with heavenly light and victory in it! The fact is that when a Christian realizes—deep down in his heart—his absolute helplessness and dependence on God then—at that moment—his eyes are beginning to open. Then he is standing on the threshold of the "Holy of Holies" of the Scriptures, with the doors opening before him.

—BR—

SPURGEON'S FAREWELL TO REPUTATION

By Rev. A. Cunningham-Burley

—O—

To a Thursday evening congregation in the Metropolitan Tabernacle, Mr. Spurgeon made the following confession:

"It is one of the sharpest trials of the Christian's life to be misunderstood, misrepresented, and belied, but any man who will serve his Master well must make up his mind to endure much of this affliction. The more prominent you are in Christ's service, the more certain are you to be the butt of calumny. I have long ago said farewell to my character; I lost it in the earlier days of my ministry by being a little more zealous than suited a slumbering age, and I have never been able to regain it except in the sight of Him who judgeth all the earth, and in the hearts of those who love me for my work's sake. Beloved fellow-labourers in the vineyard of the Lord Jesus, you must all set your account upon being despised and reproached for His dear sake. You weaker ones come to your minister and say, 'So-and-so has spoken evil of me.' What, young friend, is this a strange thing? Did this never happen to anybody before? You sit down and cry, 'It will break my heart; this cruel report will be the death of me.' Was no one else ever broken in heart by reproach? Did nobody else have his character besmeared by the fingers of envy and the tongue of tale-bearing? Who are you, my fine sir, that you should escape? Gentle sister, who are you that you are never to be abused? Humble yourself and do not be so proud as to think a special escape should be made for you, when your Lord and all his followers have had to endure such contradiction of sinners. Woe unto you when all men speak well of you. It is a blessing to attain to such a state that you care no more than the rock careth for the raging billows what men may say, so long as you have a conscience void of offence both toward God and toward man. In all these things, however, we ought to expect evil tidings.

THE PRESIDENCY OF THE SOUTHERN BAPTIST CONVENTION

David M. Gardner, St. Petersburg, Fla.

There is a growing conviction among many Baptists that one year is long enough for any person to serve as the president of the Southern Baptist Convention. There are arguments on both sides of the question, but I am convinced that the preponderance of evidence is in favor of the one year term.

1

The highest honor the Convention can confer upon an individual member is bestowed in his election to preside over the body. Certainly, we are not primarily concerned about conferring honors upon individuals in our annual meetings.

1. But there is no denying the fact that the individual elected, the institution with which he is connected, and the state and city from whence he hails, all rejoice in the honor thus bestowed.

2. All the honor that can possibly come to the individual is conferred upon his first election. The honor may be, and has been repeated, but it is a mere repetition.

3. There are at least one hundred outstanding, upstanding brethren within the bounds of our convention territory, officially connected with great churches, with State or Southwide institutions, any one of whom is just as deserving of whatever honor attaches to the office as any brother who has been so honored. If we are out to honor worthy brethren, let us pass the honor around. Under our present custom we can honor only thirty-three (33) brethren within a century, barring providential removals.

11

There is more than honoring the brethren involved.

1. The duties and obligations that inevitably fall upon the president are increasingly heavy. If the President "puts out" in service (as our presidents have done) to Southern Baptists he pays for the honor conferred upon him, and the institution with which he is connected necessarily suffers during his presidency. Southern Baptists have imposed upon willing workers perhaps to the hurt of Kingdom interests. How many past presidents have we among us now? One year of the crushing burden of it, is long enough for any one person to bear. And it is at least doubtful whether we have been wise in taking our great pastors and officials of denominational institutions from their respective fields for three long years.

2. There is a decided denominational publicity advantage in the election of a new president each year. For instance, when Dr. M. E. Dodd was elected in Washington, the great daily papers throughout the country gave front page space to his election. Thus a worthy brother, the great church of which he is the honor pastor, and Baptist interests in general were given large free publicity. Regardless of how often he is re-elected, the publicity value will decrease with each election. The good that accrues to the denomination at large in the election of a president is in the publicity given to the institution with which the president is connected. The one year term will make it possible for us to honor three men where we now honor one, and honor three separate institutions where we now honor one, and get three times as much publicity for the three institutions.

III

The argument that the president needs three years to plan his work is without great weight.

1. The election of a president on the second day of the convention will enable him to appoint all standing committees, plan his year's work and preside over the sessions of the following convention.

2. This plan will give each president the privilege of presiding over a session of the convention, for which he has planned and wrought. If he needs to give a special study to parliamentary procedure he will have a full year in which to do so.

3. While no one has room to complain concerning the time given to denominational interests by any president we have thus far had, it stands to reason that the one year term would make it easy for any brother who is elected to give himself unreservedly to Southern Baptists during his term without serious injury to himself physically, or to the interests of the institution with which he may be connected.

Why we have ever permitted any one person to serve more than two years is difficult to understand. Certainly two years ought to be the limit, and one year better still. Now is the proper time for such change. Dr. Dodd will have presided over three full sessions of the convention at the close of the Memphis meeting.

Brethren, let us think it through prayerfully, and if a motion is made at Memphis for a "new deal" and a better order, you need not be surprised, but be ready to vote for it.

—BR—

SHALL BAPTISTS REMAIN BAPTISTS?

By Arthur J. Barton

—O—

One of our most deeply cherished Baptist principles and traditions is that every Baptist church is a pure democracy; that it has complete autonomy and has full and complete authority over all its own affairs; that while it may enter into cooperation and ought to enter into cooperation with sister churches of like faith and order through associations and conventions as means of cooperation for the fulfillment of our risen Lord's great command and for the world-wide extension of His Kingdom, every church still retains all authority under Christ over its own affairs, and that no association nor convention shall ever have or exercise any authority over the cooperating churches. In a word, the Baptist position and contention has always been that a local body of baptized believers is the only rightful ecclesiastical authority on earth; that to every such body is committed the reception of members; the exercise of discipline; the expulsion of disorderly and recalcitrant members; the administration of the ordinances; the ordination of ministers and deacons; the calling of pastors, and the performance of all other purely ecclesiastical functions as interpreted by Baptists.

It would be a little difficult to say which distinctive Baptist doctrine or principle is the most basal, the most fundamental of all. But certainly nothing could be more basal or fundamental than the one herein stated. Of course all this is and has been simply our Baptist interpretation of the New Testament and has back of it the absolute and unquestionable authority and adequacy of the New Testament. I raise here the question of whether or not Baptists can surrender the doctrines or compromise the principle of complete autonomy of each Baptist church and its complete authority over its affairs without ceasing to be Baptist. I think there can be no question in the mind of any fairly well informed and broadly observant Baptist that there is a growing tendency toward encroachment upon this fundamental Baptist doctrine.

I believe in our Baptist associations and conventions with all my heart. I have given the best efforts and energies of my life to a promotion of our cooperative Baptist life. I believe that the church which fails to cooperate is falling utterly short of its opportunities and obligations as set forth in the New Testament. But let it be said that cooperation always implies the autonomy and independence of cooperating individuals or units. If our Baptist churches surrender their autonomy and independence they can be merged into a general ecclesiasticism but they would lose their power to cooperate because they would cease to be independent units. Cooperation is possible only between free and independent individuals or units of equal rank in relation to the cooperative enterprise.

Much as I believe in our Baptist associations and conventions, much as I love our cooperative

work and rejoice in its great achievements, I set it down here as the deepest conviction of my soul that it would be a thousand times better for every association and every convention to go out of existence than for the absolute autonomy and complete independence of Baptist churches to be impinged upon or marred in the slightest degree. Given autonomous and independent Baptist churches, with their freedom to cooperate and with the mind and spirit to cooperate, with the compelling and impelling love for fellow Christians of like faith and order, and with love and loyalty to the Lord Jesus Christ—given such churches, I say, associations and conventions would come into being just as they have done and the work of the kingdom would be promoted by the combined energy and strength of such churches. But let associations or conventions or their agents, secretaries, or what-not, impinge upon or destroy the autonomy and independence of the churches—then in that event freedom of religion, soul responsibility, and sanctified powers of the redeemed individual at his best—these all would pass out of view and the world would be bereft of one of the greatest heritages bequeathed to it by the risen Savior.

If the editor is kind enough to give this article space it will be followed by another showing some of the present tendencies which threaten Baptist freedom and the independence of Baptist churches.

Wilmington, N. C.

—BR—

HISTORICALLY SPEAKING

—O—

The request sent out in this column some time ago is bearing rich fruitage. One of the most valuable finds of Baptist historical records in all our history came to light recently through certain friends to Dr. P. I. Lipsey. This was the old minute book of the Clear Creek Baptist Church located at Washington, Adams County, just six miles east of Natchez. It contains the records of the earliest days of this old church from 1825 to 1885, among which is the subscription list of the donors to the church building still standing in the village of Washington. The present Baptist State Convention was organized in this building on December 24, 1836. There was a little doubt in our minds that the Convention was organized in this old house of worship till this old minute book came into our possession recently, but all doubt is dispelled since we find this subscription list and the records as to the location and description of the building.

Another very important fact is verified in this old minute book, namely, the date and circumstances of the coming of Rev. Ashley Vaughn to the "Natchez Country" in 1835 from New York, who became the recognized leader of Mississippi Baptists in the organization of the Convention. He came to the "Great Southwest" in search of a better climate for his feeble health as revealed in the church letter of recommendation which he brought with him. Shortly after his arrival he and his wife joined this Clear Creek church and the letter is copied in full in the minutes, an unheard of thing in Baptist history, before or since. He was soon called as pastor, serving at Washington and at Natchez till his death in 1839, but not before he had come to be looked upon as "Alexander the Great" of Mississippi Baptists and "The Father of the Convention."

Cordially,

J. L. Boyd, Secty.-Com.

—BR—

Word and Way says: "Dr. Everett Gill has an intensely interesting book in manuscript form entitled 'Quo Vadis Europa?' It is a scholarly treatment of political, racial and social problems in Europe, and just at this time is most interesting indeed. Those who have had the privilege of reading it wish it might be possible in some way for the book to be published and widely read."

The Baptist Record

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East Mississippi Department

By R. L. BRELAND

Welcome News

Owing to illness the writer was not able to attend the Bible Study Assembly which met at Bellefontaine March 18th. Dear brother J. W. Hicks wrote me good news from the meeting: "We had a real spiritual feast in the Bible study, and brother Hartly brought us a spiritual message from the last part of Acts 8. Our next conference is to be held with Monte Vista, five miles northwest of Bellefontaine. I sure hope that you will be well and fine long before that time and can then be with us again." Thanks! It is always a delight to meet with my brethren in the study of God's holy truth.

Rev. N. F. Metts of Oxford, age 81, has been in right serious condition from cold and gall trouble. He was somewhat improved last week when I had the privilege to call to see him for a few minutes. May this worthy servant, who for fifty years has preached His everlasting gospel, soon be well and remain with us longer.

Owing to being unwell the writer was unable to meet two appointments this month. It is a fine thing when a pastor has good laymen who will work in any kind of harness and not balk and shy at everything. On one of these occasions Deacon G. E. Denley conducted the service and on the other his son, brother Sellers Denley, went and held the service. They are good deacons and good anywhere you place them.

The writer failed, owing to sickness, to get to Pittsboro the fourth Sunday. Good Deacon Bradford Murphree wrote me his regrets and among other things said: "We had a large attendance at Sunday school Sunday, the largest since last fall. We missed you very much. We pray that you may soon be well again and back with us." Thank you. A

pastor never had better helpers than this pastor has at Pittsboro. They are the salt of the earth.

The quarterly meeting of the Yalobusha County Baptist Association will meet with Hopewell Baptist Church the fifth Sunday. (This was written before Sunday). It is a special Baptist Training Union meeting. Brother Kermit Cofer, our County B. T. U. Convention president, arranged the program. Details will be given next week.

A letter from Mr. and Mrs. G. W. Malone, Pittsboro, says: "We missed you at church Sunday, but were glad to have brother Denley who preached a fine sermon. You know how to do good things for us. Will be looking for you over just as soon as you can." It is fine to have those who care.

A card from Rev. E. J. Hill, Memphis, remarks: "We are looking for you in our home during the Convention in May. Our health is not good but we stay up. Preached at Hollywood again last Sunday, also was on the W. M. U. program at Merton last Wednesday." Hollywood Baptist Church, Memphis, is without a pastor since the death of Rev. J. O. Hill March 14th, so Bro. Hill supplies for the church.

More "No Harm Things"—It is the little foxes that spoil the vines. So it is the little things in life that form the habits and fixes destinies, especially in the lives of children. Of our worst forms of crimes today are the pistol carrying crime and the hold-up crime. This is mostly among young men and boys. Every time we put a toy pistol in the pocket of our boys and let him go about snapping it at people and holding up people just for fun, we are planting the pistol toting habit in his life and perhaps making a hold-up man of him. It is only in fun, of course; but little things for fun often become part of the person. So it is unwise for parents to encourage these habits in their children by putting a scabbard and a toy pistol on them and then laugh at their imitation hold-up activities. All will not become such of course; but that is true with all evils. But one never knows when a matter of this kind is going to stick in the plastic heart of a child. Like encouraging them to play cards and play the gamble racket in matching pennies and in the slot machine racket, it is dangerous to the lad and lassie. Lead not the little feet into dangerous paths. Every criminal life began with some "no harm" little matter.

—BR—

SOUTHERN BAPTISTS AND THEIR BIBLE

The Supreme Object in Bible Study
Eldridge B. Hatcher

—O—

We should seek to find God in every Bible chapter that we read. That should be our supreme purpose in Bible study. We should look for Him in the scriptures that we may know Him better. This is important because the Christian's chief aim in life should be to know God, as He is manifested. That was Paul's aim; "that I may know Him" he said "and the power of His resurrection and the fellowship

of His sufferings."

The Bible pictures God as yearning for his people to know Him. Listen to His plaintive words about His own nation, Israel: "My people do not know. The ox knoweth his owner and the ass his master's crib, but my people do not consider." They do not know their best Friend. Our ideas about God are too small and too low. We are seeking in our Bible study almost everything except Christ, who is the manifestation of God the Father. We read about Him and talk about Him, but do we know Him by experience? David's highest ambition was that he might "behold the beauty of the Lord and inquire in His Temple." That is what he went to the temple for and if we would probe deep enough into the hearts of our audiences we find that their deepest hunger is to know God, as manifested in Christ. I asked the girls in my Bible classes this question: "If you were going to hear a preacher and you knew that he could answer the deepest spiritual heart hunger of your life what would you want Him to give you in his sermon?" In one class in which I counted the papers 20 out of 24 girls said that they would want him to preach about Christ, and a number of these said, "I would want him to show me how to make Christ a real person to me, as is my mother or some dear friend." Does that mean that 20 out of every 24 persons in our audiences are hungering for us to show them Christ? Dr. Newton said that when he came into the pulpit on the first Sunday that he was to supply the Temple church in London he saw there in letters of light on the pulpit desk before him the words "Sir, we would see Jesus." That was the appeal of that church to the preacher. That is what our people want. But the frightful terrifying fact is that we can't show our people how to make Christ a real living person in their life if while we are talking they do not see Christ is living within US. We should not only find Christ in the Bible but we should preach Him as He is revealed in the Bible. "Peter's preaching," says Andrew Murray, "is a most remarkable lesson of what all Holy Gospel preaching will be. He preaches Christ from the scriptures. In contrast with the thoughts of man, who had rejected Christ he sets for the thoughts of God, who had sent Christ, who delighted in Him

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and had now exalted Him at His right hand. All preaching in the power of the Holy Spirit will be thus." Shall we spend our time preaching about all manner of things and rarely touching that deepest hunger of our congregations? If we do, then let us not be surprised that on Sunday they go elsewhere—driving or walking,—that they may satisfy some other hunger. "The soul is made for God," said Augustine, "and is restless until it finds its rest in God."

Is not the trouble with the world today that they have entirely wrong ideas about God? Can we open our Bibles and show them God? They tell us that atheism is widely spreading in the colleges and universities of America and I can but wonder to what extent the fault may lie with us preachers and with

(Continued on page 13)

Hospital Month

The Ministry of Healing will be studied by Southern Baptists during the month of May. The second Sunday in May (Mother's Day) will be observed as "Hospital Day."

Healing Humanity's Hurt

Is our task, and helping crippled children is our specialty. Any gift to help the poor will be used for that purpose only. Our pay business enables us to meet all operating expenses. We owe nothing save for bonds which were issued to build the Hospital; and they are being paid 100% promptly at each maturity.

Southern Baptist Hospital

Louis J. Bristow, Superintendent
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Sunday School Lesson

Prepared by L. D. Posey

April 7, 1935

Subject: The Heavenly Father.

Golden Text: Like as a father pitieth his children, so the Lord pitieth them that fear him. Ps. 103:13.

Lesson Text: John 14:8-24. For supplemental study, personally, I suggest, John 3:3-6; 8:37-47; 14:1-31; Gal. 3:26; Rom. 8:14-17.

Time and Place: The teaching of the lesson text was in Jerusalem, the night of the betrayal, and just after the institution of the Lord's supper.

Introduction

Correction: In my notes on the lesson for March 17, I said, "In the chapter before us, Peter is mentioned for the last time in the Acts of the Apostles." That was not a correct statement. He is mentioned again in the fifteenth chapter of the Acts, and in connection with the first Church Council.

For the present quarter, we are to study some great doctrinal teachings of the Bible. Many of our people who profess Christianity, know very little about the fundamental doctrines of the Christian religion. The subjects as arranged by the Lesson Committee, are important, and furnish a much needed course for study. But unless the teachers are truly prepared for the work, there is great danger of error being taught unwittingly. That danger is greater perhaps in the first lesson than any other of the series.

The Lesson Studied

Just where shall the line be drawn in teaching "The Heavenly Father?" Will the teacher teach little children, and unsaved boys and girls, say under ten years of age, that God is their Heavenly Father, and use their own fathers to illustrate and enforce that teaching? If so, will it be teaching the truth? Will the teacher teach those same small children to pray, "Our Father who art in heaven?" If so, will it be true or false teaching? The tendency to do such teaching, is very strong, and much of it is done, and to the detriment of the children. It is all right to teach to the children that God is their Creator; that He loves all His creatures, including children and grown people; that He desires the happiness of all His creatures, and provides for all their well-being, giving rain and sunshine, with flowers for beauty, and food for strength. That not even a little bird is permitted to die without His knowledge, and that He loves little children better than He does birds. But He wants children to love Him and trust His Son Jesus Christ; and that unless they do that, they cannot be His children, and He cannot be THEIR Heavenly Father. And that they cannot truthfully pray, "Our Father who art in heaven." Teach them that when

they are old enough to know what it means to be disobedient to parents or teachers, they are sinners, and must trust Jesus to be saved and become children of God. But the objector will say, "They cannot understand that." Perhaps some of them will not. But better teach the truth and let God manage the results, than teach error, and risk the fearful consequences. If children at four years of age, can be taught to believe the Santa Claus myth, why not teach them the truth about Jesus, and ask the Holy Spirit to do the rest? When Jesus wanted to teach the disciples a great truth, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." It is the simple child-like faith in Christ that saves the grown ups. Then why not teach it correctly to the children, that they may believe and be saved before they become hardened in sin? It is a reflection on parents to let their children pass ten years of age, without being saved. Furthermore, the risk is too great. Little children such as I have indicated, do not understand the philosophy of the plan of salvation. No, neither do we who are mature in age and mind. And that is the glory of God's plan of redemption. We do not have to understand the philosophy of it, to get its benefits. We just believe what God has said about His Son as the Savior of sinners, and we being sinners, we trust Him for our Savior. The average child between six and ten years of age, can do THAT much; the greatest philosopher in the world can do NO MORE.

I have given this large part of my space to this point, because of its importance, and consequent danger. This is foundation work and it should be done well.

All the scriptures suggested for study in this lesson, clearly indicate their application to the mature in mind. That being true, the teacher should take John 8:37-47, and show that though the unbelieving Jews are God's chosen people as a race, and the seed of Abraham by natural generation, yet they are not God's children, but by nature the children of the Devil. Then turn to Gal. 3:26, where Paul was writing to Christians, and tells how they became children of God. "For ye are the children of God by faith in Christ Jesus." Then turn to Rom. 8:14-17, and show how people may know that they are sons of God. "For as many as are led by the Spirit of God, they are the sons of God." "The Spirit Himself beareth witness with our spirit that we are the children of God." Then follows the blessedness of that relation. With that done, the teacher may turn back to the lesson text, and show that Jesus is God in the flesh; and that while whoever had seen Him, had seen the Father in manifestation, He is also the way, and the only way, through which any one can come to the Father. With that all made clear, it should then be easy for the teacher to show the happy results to those who really have the Heavenly Father as THEIR Heavenly Father. Then because of that new and happy rela-

tionship, Christ and His Father abide with those that have so accepted Him. Does Christ abide in your life? And do the Father and Son live in you and the other inmates of your home?

After Jesus completed the work necessary that God, through faith in Christ, might become our Father, He, Jesus, went to His and our Father in heaven to prepare a place for us; and some day, not far in the future, according to prophecy and "the signs of the times," He is coming to take His people to "Mansions in the skies."

While it is true that the soul of the saved, at death goes to be with Jesus, it is not true that the fourteenth chapter of John was given to teach that truth, and preachers should not so use it at funerals. The coming for His people, as taught in that chapter, will be at the close of this age of the gospel of grace. "Even so, come Lord Jesus. Amen."

CHRIST AND ETERNAL LIFE

By H. H. Smith

Socrates has been called "the noblest product of the highest heathen civilization." Without the Bible or any Scriptural revelation to guide him, several hundred years before the birth of Christ, this remarkable man spoke eloquently and convincingly of his belief in immortality. But when he faced death, though unafraid, there was a lack of assurance, expressed in the "ifs" he used: "If death be a removal from hence to another place; . . . if at least what is said be true."

With admiration and sympathy for those who earnestly sought after God in the twilight — as did Socrates and many others — the Christian thanks God that he has a "more sure word of prophecy." As Dr. George B. Stevens says: "The Christian man may accept and give full weight to all the arguments which speculation has developed in favor of the doctrine of immortality; but although all these are estimated at their highest value, it is chiefly the calm look of Jesus into the world of mystery and His reassuring word which carry firm conviction to his heart and in which he securely rests."

The word of Jesus with reference to eternal life is indeed reassuring. He teaches that He is the source of the true life, and that to be in fellowship with Him is to possess a life that is deathless. "He that believeth on the Son hath eternal life." To be in fellowship with Christ is to be in fellowship with God. "I come forth and am come from God." "He that hath seen me, hath seen the Father." Eternal life is the more abundant life, the life of God in the soul of man, producing "richness and fullness of being." It has no reference to time or place. It is the normal

life of the true child of God, begun here upon earth, but uninterrupted by death. "Whosoever liveth and believeth on Me, shall never die." Physical death is inevitable, but those who fully trust in Jesus Christ have no anxiety as to the future life. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day."

Let us take a more practical view of Easter and the lessons it teaches. That there is a future life for the child of God, the Scriptures plainly teach; but just what that life is, we are not fully informed. If we long to know more than has been revealed, we should content ourselves with the thought that God has made known to us all that is necessary for us to know in this life. Speculation as to the nature of the future life has great attraction for many, who are in danger of being too much concerned with unprofitable speculations, while the more practical matters are neglected. The all-absorbing question should be: Have I this eternal life of which Jesus speaks with so much emphasis? Is my daily life committed to God my Father and am I daily living in fellowship with Christ my Lord and Saviour? Have I the witness in my heart that I am a child of God? "He that believeth on the Son hath the witness in himself." Unless we have eternal life now, what hope have we of eternal life beyond the grave? "He that hath not the Son, hath not the life."

The entrance of Christ into the heart, bringing eternal life, produces a marvelous change in the whole life. When John Wesley "trusted in Christ, Christ alone for salvation," an assurance was given him that his sins were all taken away, and he felt his heart "strangely warmed." But this inward experience was not all. The outward expression is significant. Immediately following this experience he says: "I began to pray with all my heart for those who had in a more especial manner despitefully used me and persecuted me."

When the Christian comes into possession of this eternal life, as it is called, there is a great change in his attitude toward his fellow man. What better proof of his conversion could a soldier give than that given by an English soldier who said:

(Continued on page 15)



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SOME OF THOSE ATTENDING CONFERENCE AT SEMINARY, LOUISVILLE, KY.

By Don Norman

"For the past forty years Dr. John R. Sampey has been the Gibraltar of sound Scriptural exposition and sound educational method, alike in his work at the Seminary and his place on the International Sunday School Lesson Committee," declared Dr. R. E. Magill, Richmond, Va., in his address at the Seventh Annual Ministers' Conference of the Southern Baptist Theological Seminary, March 11-15.

Dr. Magill, for thirty-one years secretary-treasurer of the Presbyterian Publication Committee, was one of the speakers at the hour devoted daily to "Forty Years of Sunday School History." Other speakers at this hour each day were Dr. Ira M. Price, Northern Baptist; Dr. John Q. Schisler, Southern Methodist; and Dr. I. J. Van Ness, Southern Baptist. All paid high tribute to Dr. Sampey, whose fortieth year of service on the International Sunday School Lesson Committee was celebrated in connection with the Conference.

Seldom has there been gathered together for one program so many leaders of Christian thought, particularly in the field of religious education. In addition to those already mentioned, there was Dr. Nicol Macnicol, for thirty-five years missionary to India and now lecturer on "The Life and Religions of India" in the Hartford Theological Seminary, Hartford, Conn.; Dr. Hugh S. Magill, Executive Secretary until recently of the International Council of Religious Education; Dr. Robert M. Hopkins, Secretary of the World Sunday School Association, and Dr. Harry C. Munro, Director of adult work and field administration for the International Council of Religious Education. The Southern Baptist Sunday School Board was gracious in giving the service, for the week, of three of its specialists in religious education—Dr. Homer L. Grice, Miss Willie Jean Stewart, and Mr. Harold Ingraham.

Attendance upon the Conference was gratifying. Seventeen states, the District of Columbia, and Canada were represented in the 163 registered visitors. A good many were present who did not register. The outreach of the gathering has grown from year to year, and this year's out-of-town attendance went beyond that of previous years.

Dr. Macnicol Speaks

The Seminary was honored in having as the Gay Lecturer this year Dr. Nicol Macnicol. Speaking on the general theme, "Christianity and the Other Religions," Dr. Macnicol discussed in five lectures the following phases of his subject: "The Religions: Fundamental Differences"; "The Religions: The Fruit They Bear"; "Oriental Influences in the West"; "The Limits of Syncretism"; and "The Authority of Christianity." The first four of these were given Tuesday through Friday mornings in Norton Hall, and the fifth, Friday night at the Crescent Hill Baptist Church.

Perhaps the greatest single contribution of Dr. Macnicol's lectures is to be found in "The Limits of Syncretism." Using Gnosticism, Neoplatonism and contemporary Indian philosophers as examples of ethnic systems which have sought a "merger" with Christianity, he reaches this uncompromising conclusion: "To deny the reality of the temporal and the centrality to religion of the moral struggle is to sever the arteries by which the very life-blood of Christianity flows; and whatever system, whether in the second century or the twentieth, maintains a position that has such consequences puts itself at once outside of all parley with that religion. Here Christianity must always be wholly uncompromising. By its attitude to Gnosticism it proved itself to be, as by its attitude to faiths that bear similar fruits today it must still prove itself, no syncretistic system."

Dr. Harry C. Munro's noon ad-

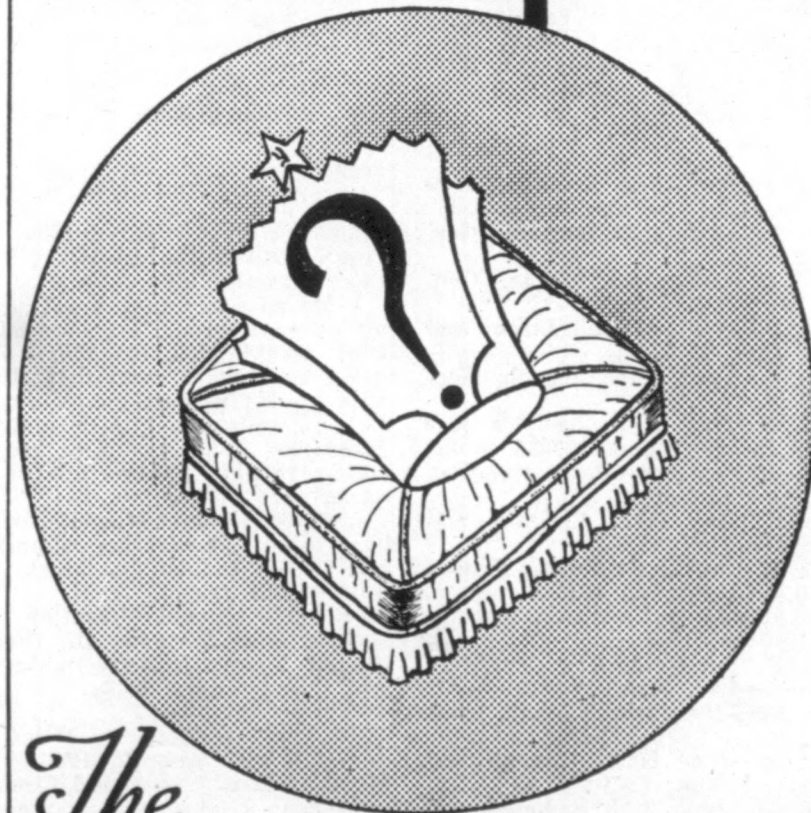
resses each day were highly stimulating. On Monday he spoke to the Louisville Ministerial Association on "The Place of the Pastor in the Modern Church Program." Tuesday through Friday his subject was "Present Trends in Religious Education." These he discussed from the standpoint of (1) aims, (2) methods, (3) curriculum, and (4) organization and administration. Each evening at 7 o'clock Dr. Munro led a conference group on "Facing the Future in the Religious Education of Young People and Adults." Tuesday night he brought an address at the Crescent Hill Baptist Church on, "Religious Education in an Age of Educational Rebuilding."

The general theme of the evening addresses at the Crescent Hill Baptist Church was "Religious Education in an Age of Social Rebuilding." Dr. Hugh S. Magill spoke Monday on "Economic Rebuilding"; Dr. Munro, Tuesday; Dr. Robert M. Hopkins, Wednesday, on "World Rebuilding," and Dr. John R. Sampey, Thursday, on "Spiritual Rebuilding." Dr. Macnicol gave on Friday

(Continued on page 14)

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I am giving you today the list of Bible study lessons that we will study for the next nine months. It seems to me a very interesting subject that we will study, "The Children of the Bible." We will have some very familiar people, and some that you don't know much about, and I believe we are taking in all the Bible children, for I have tried to get them all. Several years ago, we had a course something like this, but it was not as long, and I doubt that any of you who will look at this one were with us as Children's Circle members when we had the first one. So that is all right. We have been studying quite a while about Joseph and his family, and I thought it might be pleasant now to have a different person or different persons, at each lesson.

Miss Leta Mae is back with us now, as you will see from her letter, and I know you will all be glad to have her back. She enjoys our page as much as anybody, and I hope you will give her a cordial welcome.

Fannie Mae got in with her puzzle two days, I think, ahead of any one else, so there is no doubt about whose answer to print this time. But Nannie Mae and Bobbie have their answers in "all correct," though they got in later.

I wonder if many of you saw the pictures in the Jackson morning paper, and perhaps the afternoon paper, too, on March 28th, of the boys' and girls' basket ball teams of our Baptist Home for Children, our orphanage? It seems they have been doing some fine playing lately, and won the recent Hinds County tournament, "hands down," if you know what that means. The girls especially had an excellent record, having won 10 out of 13 games. It makes us proud of them. Both pictures are interesting, and that of the girls is very attractive.

I will give you the report next week of our March giving, have not gotten it quite ready yet. It is going to be a good report.

Much love, from
Mrs. Lipsey.

Bible Lessons: April-December, 1935 Children of the Bible

- No. 1. April 4th: Ishmael, Gen. 21:9-21.
- No. 2. April 11th: Isaac, Gen. 22:1-19.
- No. 3. April 18th: Jacob and Esau, Gen. 25:27-34.
- No. 4. April 25th: Joseph, Gen. 37:12-28.
- No. 5. May 2nd: Joseph's loss to his father, Gen. 37:29-36.
- No. 6. May 9th: Benjamin, Gen. 42:4, and 43:1-29.
- No. 7. May 16th: Ephraim and Manasseh, Gen. 48:8-20.
- No. 8. May 23rd: Moses, Exodus 2:1-10.
- No. 9. May 30th: Moses, continued, Exodus 2:11-21.
- No. 10. June 6th: The daughters of Zelophehad, Josh. 17:3-6.
- No. 11. June 13th: Hannah prays for a son, I Sam. 1:9-18.
- No. 12. June 20th: Hannah and her son, I Sam. 1:19-28.
- No. 13. June 27th: Samuel and Eli, I Sam. 2:18, 19 and I Sam. 3:1-19.
- No. 14. July 4th: David anointed to be king, I Sam. 16:1-13.
- No. 15. July 11th: David and Goliath, I Sam. 17:32-51.
- No. 16. July 18th: The son of the widow of Zarephath, I Kings 17:8-24.
- No. 17. July 25th: The son of the Shunammite woman, 2 Kings 4:18-37.
- No. 18. Aug. 18th: Naaman's little maid, 2 Kings 5:1-14.
- No. 19. Aug. 8th: Joash (1), 2

Kings 11:1-16, 21.

No. 20. Aug. 15th: Joash (2), 2 Kings 12:1-16.

No. 21. Aug. 22nd: Josiah, 2 Kings 22:1-20.

No. 22. Aug. 29th: Daniel, Dan. 1:1-20.

No. 23. Sept. 5th: John the Baptist, Luke 1:57-66, 76-80.

No. 24. Sept. 12th: The birth of Jesus, Luke 2:1-18.

No. 25. Sept. 19th: Jesus carried to the temple, Luke 2:29-39.

No. 26. Sept. 26th: Jesus at twelve, Luke 2:41-52.

No. 27. Oct. 3rd: Jairus' daughter, Mark 5:22-43.

No. 28. Oct. 10th: The afflicted boy, Matt. 17:14-20.

No. 29. Oct. 17th: Jesus blesses children, Matt. 18:1-6 and 19:13-15.

No. 30. Oct. 24th: The boy who gave his fishes, John 6:3-14.

No. 31. Oct. 31st: The Syro-Phoenician's daughter, Mark 7:24-30.

No. 32. Nov. 7th: The prodigal son, Luke 15:11-24.

No. 33. Nov. 14th: The two sons, Matt. 21:28-31.

No. 34. Nov. 21st: Rhoda the maid, Acts 12:1-16.

No. 35. Nov. 28th: Timothy, Acts 16:1, and 2 Tim. 1:5 and 2 Tim. 3:14, 15.

Mrs. Mayo's Puzzle No. 9

1. Who told Moses a lie about the golden calf?
2. What prophet prayed with his windows open toward Jerusalem?
3. Whom does Christ say we must love, besides our neighbors and one another?
4. Which was oldest, Leah or Rachel?
5. Was Joseph older or younger than Judah?
6. From what mountain did Moses view the promised land?

Answers to Mrs. Mayo's Puzzle No. 7

1. Vashti.
2. Isaac.
3. Ointment.
4. Lookingglasses.
5. Acts.
- VIOLA.

Fannie Mae Henley.

Walnut Grove, Miss.,
March 24, 1935.

Dear Mrs. Lipsey:

I am so sorry that I got one of my answers wrong. I know that the word would spell Josephine, but I could not find a word that started with an E. In Matthew, Mark, and Luke it tells about Jesus entering Jerusalem. I am going to keep on trying though I have missed one question.

I think Nannie Mae Roberts is hard to beat. I wish her and all the rest in the contest good luck.

Your friend,
Bobbie Brantley.

Good luck to you all, Bobbie, though I can't exactly make out how that is going to be.

Hazlehurst, Miss.,
March 22, 1935.

My dear Mrs. Lipsey and Circle friends:

I guess you have all forgotten me. I haven't forgotten the dear circle, and have been thinking of you all. How many will be glad when school is out? I am sorry I can't send some money for brother Cormier. I do pray he will soon be restored to his health. I will try to send something next time.

Dear Fannie Mae, many thanks for the nice handkerchief and Valentine you sent. Mrs. Lipsey, I thank you again, and ask you and all the readers to remember me in daily prayer.

With love and best wishes,
Leta Mae Lupo.

It is good to hear your cheerful voice again, Miss Leta Mae. A little bird, or somebody, told me you had all been suffering with flu: we certainly hope you are all better, or even well. Come again soon.

Clinton, Miss.,
March 29, 1935.

Dear Ma:

I have not written you in a long time, so I thought I would write you. There is not very much news. School will be out in about three weeks, and I will be very glad. I have not planned what I am going to do, but I always find things to do. I am enclosing 35 cents for Mr. Cormier.

Love,
Julia Frances.

I could guess one or two things you will do, Julia Frances, but I won't do it here. Maybe you will take a nice automobile trip this summer, as you did last year. (This is not the guess I was talking of.) We have more for brother Cormier this month than last, and I am glad to make it larger by adding yours. Thank you.

Olive Branch, Miss.,
March 21, 1935.

Dear Mrs. Lipsey:

I am sending you my J. L. Club dues and answers to Mrs. Mayo's puzzle No. 7. I am so happy over the new club of Edna Kirk's and I hope others will soon follow. My club is three years old this month. I have saved every Record that had one of my letters in it, and I am more pleased over that stack of Records than all of my other books.

With love,
Fannie Mae Henley.

I had not thought our J. L. Clubs were so old as that, Fannie Mae, but you must be right. Our clubs have done a good work, and J. L. Club No. 1 has never missed sending its dues one single month of those three years! Isn't that fine? Thank you.

SANATORIUM HAS FINE SUNDAY SCHOOL

It was my privilege to spend Sunday, March 24 in Sanatorium, Miss. I had the joy of attending Sunday school at nine-thirty in the morning in the beautiful large auditorium. I found one of the best and most efficiently organized Sunday schools at the Sanatorium I know of anywhere. Dr. E. D. Kemp one of the efficient doctors on the staff of the institution, is the efficient superintendent, supported by a group of consecrated teachers. The school has nine classes, with an enrollment of possibly 125. There were 87 present and the offering totaled \$4.13. Miss Gertrude Butler, secretary to Dr. Boswell, is the efficient teacher of the Adult Bible Class and one of the finest Christian characters in the institution and while it was not my privilege to hear her, I heard one of the greatest discussions of the lesson, presented by Mrs. Henry Boswell, wife of Supt. Boswell, it was

PROSPECTIVE MOTHERS



Mrs. Elsie Crenshaw of 1813 Ellis St., Augusta, Ga., said: "Before the birth of my first child I was in misery with my back, when I sat down it was hard for me to get up, I was weak and cramps in my limbs made me very restless at night. I took Dr. Pierce's Favorite Prescription and my whole system was strengthened by this tonic and I was able to sleep again." New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists.

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If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Sine-tex). Must fix you up or money back. Only 75¢ at druggists.

ever my privilege to hear. Mrs. Boswell with her majestic personality, staunch Christian character and knowledge of God and His word gripped our hearts and sent us away saying it was good to be there.

Following the Sunday school hour, Dr. Kemp and I drove down to Magee to worship with the good people of the Magee Baptist church. Dr. Kemp is a devout member and deacon of the Magee church. The church has recently called brother G. O. Parker of Union, Miss., who had just gotten on the field. The church had just reconditioned the pastorium, in fact built it over again, making it one of the most modern and beautiful homes in the city and while they lacked about \$385.00 paying for it with the exception of a \$500.00 loan from the bank, the church soon raised the deficit and we heard one of the best 15 minute sermons in our lives and got out by twelve o'clock. The church has one of the safest and soundest pastors we have in the state, and she has always had among the best. The church and people are happy. The blessing of our Father upon them and the Sanatorium; and by the way if you have never visited the Mississippi Sanatorium, it would pay you to take time out and do so. It is about the last word in equipment and efficiency for nursing back to health those broken in health, in all the land. When you go, see the farm, water supply, laundry, power plant, wards and administration building, etc. It would take three days to see it all. I am wondering if some outstanding church in our state wouldn't like to do a worthy deed by contributing 100 Home Department Magazines from the Baptist Sunday School Board for a year. Write Dr. E. D. Kemp, Sanatorium, Miss.

Cordially,
R. A. Eddleman.

Jack: "What is the noblest kind of dog?"

Jill: "I give up."

Jac: "The hot dog. It not only doesn't bite the hand that feeds it; it feeds the hand that bites it." —Ex.

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"Oft, as he jogs along the winding-way,
Occasion comes to every youth to say,
This road?—or that? And as he chooses then,
So shall his journey end in night or day."

—o—

District Three Clinton Bound



KERMIT R. COFER
President Dist. 3

There comes to me the announcement: "Mississippi Baptist Training Union Convention, Clinton, May 29 - June 1, 1935." What, among other things, does this announcement mean? It means that the address of B. T. U. members of District Three during the latter part of May and the first day of June will be Clinton, Mississippi. The people have learned long since that the members of our district organization are always present in large numbers at our conventions, because of the spiritual uplift, inspiration, practical working plans laid, and for the fellowship that comes from the association of kindred minds and souls.

Not only will District Three be there in large numbers but our district will be cooperating with Bro. Wilds in his call for exhibits from each district. Watch for District 3. We are coming!

Kermit R. Cofer, President.

—o—

A Plan of Work Which I Would Put Into Operation If I Were Elected B.Y.P.U. Director

If I were elected director in my church I would study the general B. Y. P. U. manual. In this book you will learn all about the organization of the B. Y. P. U. and how it can be organized. Then I would study all the books and literature available on the duties of the director and how to solve the different problems which confront the director of any B. Y. P. U.

Another way I would increase my efficiency would be to observe other B. Y. P. U.'s in other churches and towns. We learn lots from observation. I would also study the Bible daily and learn what God has to say about the work of the leaders and learn how to talk to those who are not Christians in the B. Y. P. U. Still another way I would seek to be more efficient would be to seek the advice of the pastor of the church in which I am director.

I would plan a monthly business meeting of the committees of the unions and there I would discuss the business of the B. Y. P. U. and thrash out any problems which any

union might have. I would have this meeting the first week of the month and assign work to the different committees and then at the next meeting I would call for the report from the various committees. For the weekly assembly I would plan various programs. I would try to vary from the quarterly as much as possible, in order not to get too far away from the lesson taught in the quarterly. I would try to have an interesting program each Sunday night and vary these programs in order that they might not be tiresome.

In order to get the church support I would ask the parents to visit the various unions of the church. I would also make home visitations during the week and also make telephone calls concerning the program to be given the following Sunday night.

One of the best and most efficient ways to train leaders is to teach them the manual suited to their position. If they were leaders for the Intermediate union I would ask them to study the Intermediate B. Y. P. U. Manual. In order to enlist them I would first interest them in becoming a member of B. Y. P. U. After I had found out that they had leadership ability I would just simply, but tactfully ask them to take the position of leader in a certain union.

I would always try to do as I would have the leaders do and in this way they would be more liable to follow. I would visit the unions in order to see how the leader was coming on with his new office and if there was any way I could help I would make any suggestion that I might think would help him. I would not do this in a boastful way but just as a mere suggestion and not a command.

The general Standard of Excellence should be posted in a place where it may be observed by all B. Y. P. U. members. They each one should know what is expected of them in order that the B. Y. P. U. might reach the Standard of Excellence. In this way I believe they each one will work harder for the goal for they will then know it depends on all of them and not just one of the members.

Any director should, I think, spend an hour each day in preparation for his work. This would give him seven hours a week and in this time I think he should have the plans worked out so they will go smoothly each Sunday night.

Note — The above is a paper handed in as part of the home work in a class in the General B.Y.P.U. Manual—What would YOU DO if you were elected director in your church?

—BR—

In the straight and narrow path the traffic is all one way.—C.

SOUTHERN BAPTISTS AND THEIR BIBLE

(Continued from page 9)

the Sunday school teachers whom these young people have been hearing talk with God. The God that we seem to have appears often to be a trite affair. One of the most startling things I meet as I attend services here and there is the kind of God who is being prayed to and talked about, in public services. Any one hearing the name "God" mentioned might often think the speaker is chatting with some servant working under him. The trivial God that many seem to have is not worth believing in and I do not blame students for not believing in such a God—a sort of creature—idol of our own making. "Be still," says God, "and know that I, I, I am God—not your little God-conception that you use so glibly on your lips,—but I, the infinite Jehovah, am God."

The supreme question for us therefore is How can we know God better?

The answer is: "We can find Him in the Bible." The Bible is a picture of God, — as manifested in Christ. It is a vast photograph album filled with pictures of God; — or rather a moving picture presentation of Him in action. He is the chief figure on the Bible stage in the great Drama of Human Redemption as unfolded in the Bible. "Christ is the center and substance of Scripture," says Dr. Saphir. "In the volume of the book," says Christ, "it is written of Me." "To Him give all the prophets witness." The Bible is all about Him, — if we only have the eyes to see Him. The two disciples on the way to Emmaus could not see Christ in the Old Testament until Christ walked with them and "opened unto them in ALL the Scriptures the things concerning Himself." Can you and I find Christ in all the Old Testament?

Why do we not learn how to see Christ in all the scriptures? Why not go down beneath the surface-platitudes of the Scripture shell and learn to see our glorious Lord in the real, the inner Bible, where Christ is revealed? Christ is not merely in certain Old Testament passages like the 53rd chapter of Isaiah, and other scattered predictions about the future Messiah, — the place of his birth, etc., etc.; but He is in ALL the Scriptures. Dr. Saphir says: "We have not merely a succession of prophetic announcements of His coming, His work and His glory, but in all God's dealings with Israel He revealed Himself to them. Abraham beheld the day of Christ; the rock that followed Israel through the wilderness was Christ. In His love and sympathy, in His sufferings and faith, David was a type of the great shepherd king, even as Solomon prefigured His glory and widespread dominion. Through all the festivals and sacrifices shone the light of God in Christ." If then our supreme need is to know Christ, our supreme privilege therefore is to find Christ in the Scriptures. "This is life eternal," said Christ, "that they may know Thee, the only true God and Jesus Christ

"Baby Cory coughed night after night," writes Mrs. F. H. Cook, Verona, N. J. "Doctor said, 'Pertussin.' Two days later her cough was gone!"



**"MOIST THROAT" METHOD
ENDS COUGH... CORY'S
STOPPED IN 2 DAYS!**

NATURE put thousands of tiny lubricating glands in your throat and bronchial tubes to keep them moist and healthy. When you "catch cold," the normal secretions of these glands change in character. They clog, throat dries, phlegm thickens and sticks...tickles. You cough!

PERTUSSIN, extract of a famous medicinal herb, clears up the clogged moisture glands that caused dry throat. It liquefies the mucus. Phlegm loosens—is raised quickly, easily. Then, relief!

Pertussin is safe for old and young. Contains no harsh or injurious drugs. Won't upset the stomach.

GLANDS HERE CLOG—
THROAT DRIES—
WHEN YOU CATCH COLD,
THEN COUGHING STARTS!

DOCTORS have prescribed Pertussin for over 30 years because it is so safe and effective.

PERTUSSIN

tastes good, acts quickly and safely

whom Thou hast sent."

Let us not therefore in reading about Abraham, Daniel and the other great characters in the Bible put them above Christ. We must read the Bible not to learn about these great characters, except as examples of what Christ can do. They are monuments of His love and mercy, patience and power. The subject of our Sunday school lessons for these three months is said to be of the life of Peter. Why do we not see that it is about Christ, — the Christ of Peter? Why do we not give Him His rightful place in all the Scriptures? They are all about Him. How can we ever know Him better if we are ever looking for other persons and objects in the Bible? Dr. Broadus told us of an artist who painted a masterpiece of the last supper and when the admiring crowds kept pointing to the beautiful cup, the disappointed and exasperated artist dashed out the cup with his brush exclaiming, "Now I reckon they will look at my Master!"

"Christ is the center and substance of Scripture."

THE BAPTIST CLARION

A Bible Teaching, Gospel Preaching Character Building Magazine

\$1.00 PER YEAR
Published Monthly

A. M. OVERTON, Editor
Fulton, Miss.

Send for sample copy

COMMUNISM AT WORK IN CHINA

Missionary in Kweilin,
Kwangsi, China

From time to time the papers report some dastardly thing done by these terrible communist bandits in this troubled land. But the greatest tragedy of all is never reported. I think of the vast amount of suffering caused to countless thousands of innocent men, women, and children, as these brutal vandals sweep across the land.

Just now a huge migration is taking place. Starting near the Pacific Coast in Kiangsi Province they are being driven westward across China to land, finally, in Szechuan Province on the Tibetan border. The social and political and racial motives back of all this are not the theme of this article. I am looking at the suffering left behind as they pass.

They came near enough to Kweilin so that we had our suitcases packed for instantaneous flight and were on the verge of leaving several times. We have seen them by the thousand, ragged, wounded, decrepit, vicious, sullen, boisterous, hideous, clothed in rags, in grass mats, in silks or decked out with scarlet ties, socks, and so forth; as they have passed through Kweilin defeated, and herded by our victorious soldiers into detention camps. From these camps some will go forth to face a firing squad, some will be returned to their villages, some will be given a course of training meant to "decommunise" them. But these are the straggling remnants. The vast horde of fifty or sixty or a hundred thousand still surge westward across Hunan, Kweichow and into Szechuan Province.

As they swept along the Kwangsi-Hunan border a few weeks ago they poured down from the mountains into the pleasant valley where is located Kwang Nan Dzai. Here in this village of the Tung tribes we have a flourishing church of over a hundred members. The work grew out of the consecrated life of one, Si Seng, who was the first convert and became their first ordained pastor. They had built them a fine little building and were looking forward to self-support beginning this year.

And then came the red plague—Communism in its practical workings overtook them. Suddenly on the 6th of December the advance guards of the retreating "reds" came upon them. Many villagers fled taking what they could with them. But most were unable to flee. At first the "reds" were outwardly decent, buying what they wanted or borrowing with at least an outward show of courtesy.

Then a little friction here and a little anger there. They undertook to kill off the livestock. Remonstrated with they began to get out of hand. Then looting and open violence began to break out. The villagers attempting to flee and hide were shot down or hunted out like animals. Local tribesmen were forced to act as decoys calling on the mountain sides that the "reds" had gone and the coast was clear. Then when the unsuspecting natives came

out of hiding they were taken prisoners.

The village, built entirely of wood, was set afire. The evening of December 8, I believe it was, the fire was set. All night it lighted the mountains and valleys. A group of the natives, including Pastor Si crept down, thinking the bandits would have left after setting the fire. They found all quiet and set about fighting the fire. Suddenly the bandits were upon them. They fled to hiding places. Pastor Si with others took refuge in a sort of grain pit. Another man, fleeing from the robbers, ran into that grain pit, so led the bandits into their hiding place. Some of the men, fresher and stronger, were able to escape but the pastor, tired from the days and nights of endless strain, and already in poor health, was among those captured.

Finally, the robbers left with some seventy captives and practically everything in the village which could be taken away. The rest was burned. Four or five houses, including the church, which was on the outskirts of the village, still stand. Every other building is razed to the ground.

The wretched villagers crept out of their holes and hiding places to see what was left. It was pitifully little! What heart-searching and bitterness as they saw what had happened in all its horror.

The soldiers came afterward and followed hard on the heels of the retreating "reds." They have pursued them up into the heart of Kweishow now. A month has passed. Most of those taken have returned. One by one they have sneaked away while their captors were busy at something else or were hiding, each for himself, from the airplanes flying over head and searching for them. Most of the seventy have come back.

But Pastor Si has not come back. Nor has any word been heard from him nor the other four or five who have not returned. Are they dead? Did they die mercifully, or were they horribly tortured? A rumor came back that his corpse lay by the roadside. His son went to investigate but declared it was not his father.

We wait, prayerfully, anxiously, sadly. Will we ever know the truth? Quite likely not.

But as these hordes of hateful villains sweep across China, I seem to see thousands of such villages, with their many thousands of tragedies, each in itself, and to its principles, as poignant as this one.

The wages of sin is death. The fruits of communism are before us. The gospel of hate stalks through the land, oh God! How long? How long?

January 16, 1935.

A teacher had been telling her class about the ten commandments. In order to test their memories, she asked: "Can anyone give me a commandment containing only four words?"

A hand was raised immediately.

"Well," said the teacher.

"Keep off the grass!" said the youngster.—Ex.

FOREIGN MISSION BOARD

Southern Baptist Convention
Receipts for Month of Feb. 1935

Cooperative Program.....	\$26,854.27
Designated Gifts.....	11,327.81
On Debt Acct.....	12,301.11
Lottie Moon Christmas Offering	62,493.50
Misc. Income	1,140.05
Total Receipts	\$114,116.74

FINANCIAL HIGHLIGHTS FOR FEBRUARY

E. P. Buxton, Treasurer

On the basis of comparison with February of last year there is occasion for rejoicing in the increase of \$14,500 in the total receipts for February of this year. As compared with the total receipts of February 1935, the increase is nearly \$50,000.

Cooperative Program receipts continue to show a substantial advance, the figures for February 1935 being more than \$3,000 in excess of the February 1934, and more than double the February 1933 program receipts.

A further reduction of \$12,500 in February of the debt of the Foreign Mission Board brings the total of outstanding notes as of March 1, 1935, down to \$652,000. This is the lowest figure attained for the debt within the last five years.

The outstanding feature for February is the remarkable total of approximately \$208,000 reached by the Lottie Moon Christmas Offering within the month. This means that the W. M. U. goal of \$150,000 has been exceeded by more than \$50,000! With two months yet to go before the Convention it is like-

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ly that this splendid total will be still further increased.

(Continued from page 11)

the last of the Gay Lectures.

A conference period for religious workers was held during the hour preceeding these addresses on "Facing the Future in Religious Education." Discussions for the various groups were led by Miss Willie Jean Stewart, "Children"; Dr. Homer L. Grice, "Adolescents"; Dr. Munro, "Young People and Adults," and Mr. Harold Ingraham, "Church School Administration." These proved exceedingly valuable to Sunday school workers, and others interested in the educational function of the church.

At 9 o'clock each morning Dr. W. A. Gardiner, Sunday school secretary of Kentucky, was in charge of a group for the study of "Promoting the New Training Course for Sunday School Workers." Each afternoon, 3 o'clock, President John R. Sampey and Dr. G. S. Dobbins met with Seminary representatives and alumni officers for a discussion of vital problems and interests of the school.

The Seminary Conference this year was enriching in content and satisfying in outreach.

Teacher—Johnny, if you don't behave, I'll have to send a note to your father.

Johnny—You'd better not. Ma's as jealous as a cat!

BAPTISMAL GARMENTS

From The Very Best Manufacturers

BAPTISMAL TROUSERS — Regular Style

These Trousers are made from Double Texture material throughout. With a fine black or white fabric on the outside, and a good lining inside, with a Pure Gum Coating in between. Guaranteed thoroughly waterproof. Light rubber boots attached. Made high enough to come up well under the arms.

No. 1 Grade, Guaranteed for a period of five years. No. 1, black, \$22.50; No. 1, white, \$30.00.

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Baptismal Trousers—Bibb-front Attachment. This and the Semi-Vest Attachment constitute two new styles embodying the very latest improvements. Protect entire body, similar to Semi-Vest Attachment, except it does not go over shoulders. Guaranteed five years. No. 1 grade only. \$25.00.



Baptismal Service Coat

Baptismal Service Coat
Modestly patterned for practical service, this coat, with sleeves and new convertible pure gummed cuffs attached, is to be used with the regular style baptismal trousers. It is constructed of rubberized, single texture material with ball and socket fasteners down the front and weighted at the bottom. This new garment, giving as complete satisfaction as higher priced robes, has been made to meet an ever-growing demand by those pastors who cannot afford the higher priced garment. \$16.00.

Baptismal Vest
Made separate from Baptismal Trousers, but with sleeves attached, and used with regular style baptismal trousers. \$15.00.

Baptismal Sleeves
Double texture black waterproof material with pure gum close-fitting cuffs that prevent water running up arms. Per pair, \$4.00.

The Avon Robe

Very popular, dressy robe, from finest quality French all-wool serge material. White or black. Black, \$30.00; white, \$35.00. Silk girdle attached to either style robe, \$2.50 extra.

The Derwent Robe

Made substantially the same as the Avon, but very slightly cheaper material. Black, \$25.00; white, \$30.00. Silk girdle attached to either style robe, \$2.50 extra.

Candidate Robe

Usually white for women and black for men. When ordering be sure to give breast measurements and height. Either color, style one, \$12.50; style two, plainer design, \$10.00.

Candidate Long Cape

For protection as candidate emerges from the water. \$12.50 each.

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MISS. COLLEGE

The Mississippi College and Hillman College Glee Clubs, directed by Frank Slater, returned to the campus Tuesday night, March 26, from a tour through southern Mississippi. The organizations gave concerts at Bay Springs, Prentiss, Hattiesburg, Columbia, McComb, Bogie Chitto, and Wesson. The party spent Sunday in McComb, where different groups rendered special numbers at the different churches of the city.

The program presented was given in two parts: the first part consisting of numbers by the combined glee clubs, by the two clubs separately, as well as of special solo and quartet renditions. A special feature of this part of the program was a tenor solo, "The Song of the Wanderer," sung by Frank Slater.

The second part of the program consisted of a dramatic cantata by Gilbert and Sullivan, "Trial by Jury." This feature is a native satire on the jury system, especially in relation to breach of promise cases, where the plaintiff is usually a lady of beauty and charm, which she uses to the best advantage in appealing to the judge and jury. This light opera was received with much enthusiasm on the tour.

Those making up the two clubs, in addition to the director; Mrs. Frank Slater, the accompanist for Mississippi College Glee Club; and Miss Marion Robinette, the accompanist for Hillman College Glee Club, include: Mississippi College—O. E. Abel, Grenada; H. H. Aultman, Hattiesburg; G. I. Billions, Memphis; K. G. Canterbury, Winfield, Alabama; M. A. Cole, Philadelphia; L. H. Cook, Columbia; B. C. Dees, Clinton; J. V. Farr, Itta Bena; J. M. Ferris, Yazoo City; L. C. Franklin, Jr., Jackson; L. B. Golden, Jr., Columbia; A. V. Graham, Jr., Sumrall; C. P. Gunter, Jackson; A. W. Habeeb, Vicksburg; Alvin Huffman, Jr., Blytheville, Arkansas; Frank Huffman, Blytheville, Arkansas; I. C. Knox, Jr., Vicksburg; H. W. Longino, Jr., Silver Creek; H. E. Love, Hattiesburg; R. H. Molpus, Philadelphia; C. C. Neely, Jr., Magee; J. H. Robertson, Columbia; W. W. Shoemaker, Bay Springs; R. E. Smith, Amory; B. D. Sprayberry, Grenada; P. M. Stevens, Winona; J. C. Taylor, Florence; E. L. Watson, Ackerman; C. A. Webb, Jackson; E. F. White, Jr., Houston.

Hillman College—Annie Lee Collins; Helen England, Clarksdale; Frances Emerson, Hernando; Addie Mae Humphreys, Leland; Myrna Keys, Flora; Mary Beth Lassetter, Clinton; Jamie Myers, Clinton; Hazel Lee Nesmith, Yazoo City; Katherine Rogers, Clinton; Genevieve Stuart, Clinton; Majorie Scaife, Sanatorium; Louise Townsend, Lena; Mildred Thetford, Union Church; La Nelle Travis, Kentwood, Louisiana; Katherine Vanderburg, Drew; Ethel Wallace, Charleston; Patricia Warren, Walnut Grove; Ruth Wilkes, Water Valley; Octavia Williamson, Minden, Louisiana; I. V. Waddell, State Line.

Mississippi College News Bureau, T. T. Hamilton.

GRENADA COUNTY SUNDAY SCHOOL ASSOCIATION

Meets Sunday, March 31 at Gore Springs, Miss.

Program

- 9:45—Opening Period.
9:55—Class Assembly.
10:00—Lesson Period:
Adult Bible Class—J. B. Perry, Grenada.
Young People's Class—Mrs. John Rundle, Grenada.
Intermediate Class—Mrs. Henry Willis, Graysport.
Junior Class—Mrs. Inez Clark, Holcomb.
Primary Class—Mrs. Lloyd Lot, Grenada.
Beginners' Class—Mrs. Harvey Gray, Providence.
10:35—Reassemble. Song Service.
10:45—Talk: Opening and Closing of Sunday School, Mrs. R. B. Thomason, Grenada.
11:00—Special Musical Number.
Inspirational Message, by State Worker.
12:00—Dinner on ground.
1:25—Reassembly. Song Service conducted by Jimmie Neal.
1:35—Consecrational Service — Rev. C. H. Ellard, Carrollton.
1:50—Address: "Magnifying the Missionary Message Through the Sunday School," Dr. J. H. Hooks.
2:20—Special Musical Number: Grenada Mixed Quartet.
2:25 — Address: "Baptists and Their Obligations," Dr. P. I. Lipsey, Jackson.
3:00—Round Table Discussion—"Organizing a Sunday School Itinerary," conducted by J. B. Perry, Grenada.
3:30—Closing Prayer.

BIBLE KNOWLEDGE NEEDED TO COMBAT ERRONEOUS TEACHINGS

Urban Pattillo, Baptist Bible Institute Student, South Carolina

Many people are being led astray into paths of error simply because they do not know what the Bible teaches. Some of "Jehovah's witnesses," as a certain lecturer delights in calling his followers, or the heralds of some other false prophet find easy prey as they approach many Christians. There is always enough truth to float their error, and this serves as bait to catch those not grounded in the Scriptures. It would be astonishing to know the number, even from among our Baptist people, who are being influenced by these false systems which are seeking to overthrow the plain Bible teachings. They are doing much to propagate their doctrines. What are we as Bi-

ble loving Baptists doing to check them?

To combat Satan and these forces of error and ignorance a knowledge of God's word is needed. Every Christian should seek to know the great fundamental truths. To know these a systematic and practical study of the Bible is necessary, rather than the loose and sporadic method usually followed by most Christians. The Baptist Bible Institute of New Orleans is seeking to meet this great need by offering the following courses by correspondence: Synthetic Bible Study, Bible Doctrines, Personal Evangelism, The Bible and Missions, History of Missions, Biblical Antiquities, Practical Church Music, Baptist History, Bible Readers' Life of Christ, and Religious Education. The cost is a registration fee of \$2.00 for each course, the price of the text book, and the necessary postage for the return of each corrected lesson. Write today for further information. Prepare yourself for better Christian service.

—BR—

CHRIST AND ETERNAL LIFE

—O—

(Continued from page 10)

"We marched close to the enemy and when I saw them in their camp my heart was moved toward them in love and pity for their souls."

We live in a distressed world today. It is a testing time for those who profess to be followers of Jesus Christ. If we are unmoved by the sin and sorrow and suffering

of the world today, how can we claim to be followers of him who had compassion on the multitudes and wept over Jerusalem? If we are to have eternal life beyond the grave we must have it here and now. And to have it here and now we must live in fellowship with Christ whose love and compassion led Him to lay down His life for a lost world. A spirit of good-will and sympathy and helpfulness toward our fellowman, manifesting itself in practical ways, is the surest evidence that we are abiding in Him who is the way and the truth and the life.

Ashland, Va.

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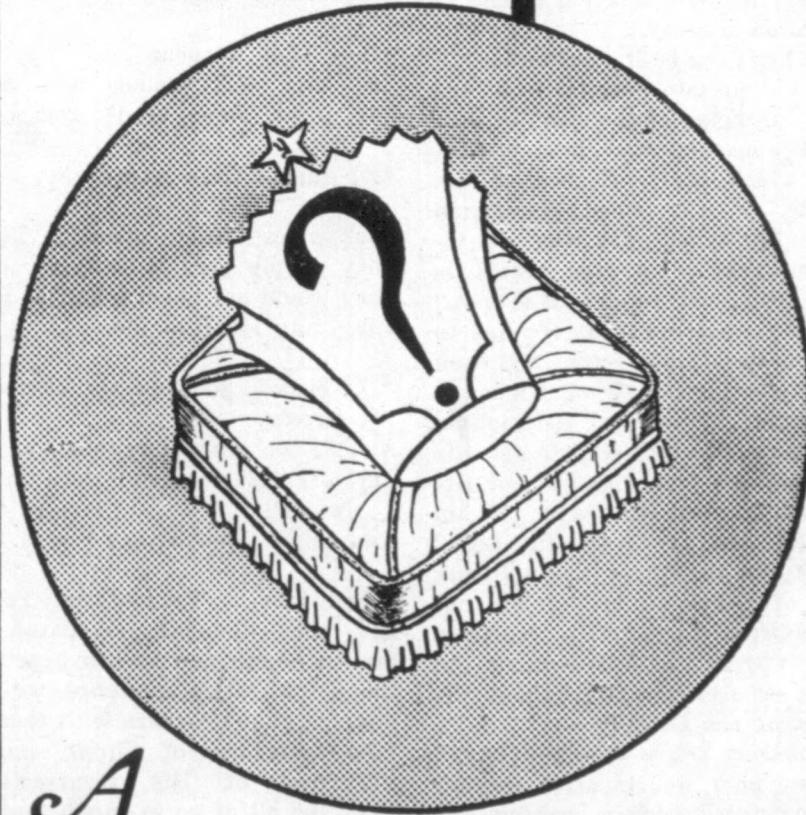
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Mrs. Marion Sidor of Chicago says: "I was very tired and irritable. I had severe pains and terrible headaches periodically. My husband bought me your Tablets and they helped me wonderfully."

Why don't you try them next month?

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A CROWN of FREEDOM FOR EVERY WOMAN

WATCH FOR ITS ARRIVAL - - - SOON

CAPUDINE
for
HEADACHE
due to functional disturbances.

CAPUDINE contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

IN MODERN TOKYO! Hermon S. Ray, Japan

O yes, it's modern, Tokyo is; with broad boulevards whirling taxis, and speeding subways; with magnificent banks and department stores, from the roof-gardens of which we can see Mt. Fuji; with nearly a million students in her schools, from kindergarten to splendid universities; with a huge stadium packed with cheering fans when Babe Ruth came to town. Oh yes, it's modern, Tokyo is; that is, part of it! The part that tourists see, and—the delegates to the recent International Red Cross Convention!

But there's another part of Tokyo that those of us who live here know; yes, and seeing, weep—would to God with as deep compassion and sacrificial love as the Master wept over the ancient metropolis of the Near East!

"Oh Tokyo, eastern capitol, thou that ignorest the missionaries and breakest the hearts and health of those that are sent unto thee, how oft would we have gathered thy children together into our Christian Sunday schools and brought the peace, joy, and hope of the gospel unto thee; but thou wouldst not!"

Alas, my modern Tokyo has embraced our western civilization, but not our world-wide Christianity. She wants to learn my English language, but not my experience of love. I cannot make them understand that my Saviour was also an Oriental. Through three hundred years Japan was taught to believe our religion was "Yasukyo," foreign teaching. The prejudice of nationalism clings.

Modern Tokyo has built a network of elevated electric train lines, but they are not carrying people to church on Sunday.

She has even built excellent municipal and private hospitals, but the Great Physician of the souls of men is not welcomed into these institutions which the influence of His parable of the Good Samaritan built. "He comes unto His own today in Tokyo, but that which is really His own receive Him not." My Tokyo accepts what He has to offer in social, intellectual and even moral blessings, but not His spiritual offer of personal redemption. She wants His service, but not His sacrifice; His teachings but not His testimony, when He says: "I am the Way, the Truth and the Life." My city is eager for the uplifting force of Christian ideals, but not the uplifted form of a crucified risen Christ. She is seeking the benefit of Christianity without the burden of the Cross!

In modern Tokyo the other day, I saw one poor woman after another reverently approach a wooden god in a cage of wire-netting, drop a handful of rice into the collection box, rub her fingers over the cage, and then over her demon-afflicted body, as with closed eyes, she mumbled her prayer. For what? Why demon-afflicted? She had no children. But this god whose face and arms had been so worn down by the thousands of rubbing fingers that it has to be protected by wire cag-

ing; this dusty, wooden god, they thought could give to them the sacred gift of motherhood.

In modern Tokyo the other day, I witnessed a funeral service in a magnificent new Buddhist temple; it was thirty days after the death of a man whose ashes in a little red box rested there on the altar. Before it five priests droned their unintelligible chants accompanied by the beating of drums, as the incense filled the air, and his loved ones bowed their heads to pray the speedy passage of his departed spirit from the place of torture to realms of bliss, the bliss of "nothingness."

In modern Tokyo the other day, down the festival-crowded street came reeling a score of men and boys, almost naked, carrying on a great platform built for the purpose, their god-image! With appropriate shouts of celebration they turned and jogged, and danced, heated with exertion and drink, giving their god his annual outing!

In modern Tokyo every day I see those evidences of old, heathen Japan; the Shinto godshelf in homes all around us; the little laughable superstitions, and the lamentable blighting customs; the commercialization of religion; and the sanctification of vice!

I know, I see, I suffer, in modern Tokyo, my vast needy city of five millions! With the help of your prayers, we try to witness by word and life. But sometimes we wonder if anything will win Tokyo, anything less than Jesus gave for Jerusalem and for modern Japan! With a modern poet I cry:
"When Jesus came to Jerusalem
They nailed Him to a tree;
They drove great nails through
hands and feet
And made a Calvary.

"They shot a spear into His side,
Red were His wounds and deep;
For those were crude and cruel
days
And human flesh was cheap.

"But when Christ comes to Tokyo
They simply pass Him by;
They would not touch a hair of Him,
They only let Him die.

"The crowds go home and leave the
streets,
And in the drenching rain,
Christ kneels against the temple
walls
And longs for Calvary's pain."

Pray for us in modern Tokyo, not that we shall be spared the broken health and broken hearts of those faithful missionaries we follow, but that we share with them in "the sufferings of Christ, and in the power of His resurrection." Pray for all of us in Japan that we may winsomely present the love of Mt. Calvary to this land of Mount Fuji!

"Yours for Japan, and Japan for Christ."

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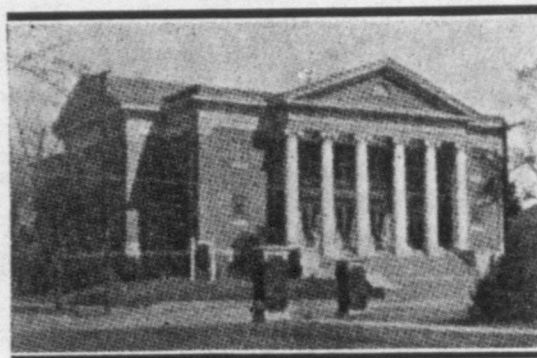
S. S. ATTENDANCE MARCH 31

Jackson, First Church	525
Jackson, Calvary Church	551
Jackson, Grif. Mem. Church	525
Jackson, Parkway Church	131
Jackson, Northside Church	52
Meridian, First Church	572
Columbus, First Church	303
Columbia, First Church	259
(3-24-35)	487
Clarksdale Baptist Church	300
Laurel, First Church	294
Laurel, West Laurel Church	209
Laurel, Second Ave. Church	114
Laurel, Wausau Church	25
Pine Grove Baptist Church	21
Ellisville Baptist	120

Summerland Baptist Church	35
Centerville Baptist Church	25
Mars Hill Baptist Church	40
Crystal Springs Baptist Church	292
West Point, First Church	135
Ocean Springs Baptist Church	82

B.T.U. ATTENDANCE MARCH 31

Jackson, First Church	184
Jackson, Calvary Church	155
Jackson, Grif. Mem. Church	229
Jackson, Parkway Church	98
Jackson, Northside Church	20
Columbus, First Church	145
West Point, First Church	129
Clarksdale Baptist Church	113
Crystal Springs Baptist Church	99
Ocean Springs Baptist Church	40



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